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PHILOTHEUS:
OR, THE
C H A R A C T E R
OF A
Reverend, Learned, and Pious
D I V I N E.

In FOUR DIALOGUES.

To which is annexed,

THE
I S L E of F R I E N D S H I P.
A VISION.

In a LETTER to a FRIEND.

*Cui Pudor, & Justitiae soror
Incorrumpta Fides, nudaque Veritas.*

HORAT.

L O N D O N:

Printed by J. and W. Oliver;
For B. DOD, Bookseller to THE SOCIETY FOR
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A circular library stamp with a decorative border containing the text "STATE LIBRARY OF NEW SOUTH WALES" around the perimeter and "SYDNEY" at the bottom center.

PHOTOGRAPHIC STUDIO

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A circular seal or emblem featuring a central figure, possibly a deity, surrounded by text and decorative elements.

Editorial office: Department of English, University of Illinois at Urbana-Champaign

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Memorandum for the Secretary of State
from the Bureau of Intelligence and Research
dated January 19, 1942.



T H E

P R E F A C E.

THE Publisher of these Sheets,
which have lain by him for
several Years, would not at
last have troubled the World
with them, if he had not hoped, that
they might be of some Service to those
into whose Hands they may fall.

The Reading of Lives of Persons
either illustrious or otherwise, seems
to be much the Taste of the Times.
Memoirs of Persons of Merit, whether

they moved in a higher or lower Sphere, are undoubtedly very entertaining, and highly improving: For in them their Excellencies are set in the best Light; the Possibility of attaining their Virtues is shewn in a clear and engaging manner, and Encouragement is hereby given to attempt it.

The Lives of several worthy Divines have been published by many Persons of Worth and Learning, and the World is much obliged to them for the Pains they have taken, in recording the Place and Time of their Birth, — their gradual Rise to their respective Preferments, — the Controversies they have been engaged in, — the various Books they have written, — the Day of their Deaths, and the Place of their

their Interment ; and these Memoirs are usually concluded with a summary general Character of the Person whose Life they have written.

This Method hath tended greatly to the Knowledge of the History of the Church, and of Religion ; but there is commonly something wanting in them, which would more advance the real Improvement of Mankind in Virtue and Piety : And it will, I think, be allowed as a just Observation, that to be let into the more concealed Transactions and Sentiments of a worthy Divine, — to see him in his Privacy, as well as in his public Capacity, — to overlook him in his Study, — to hear him opening his Mind without reserve to his intimate Friend, — to be made

acquainted with his Behaviour to his Wife and his Children, his Dependents, his Neighbours, and his Parishioners, — to be informed of the various Actions of his Life, with the Motives on which they were grounded, — to view him at the Vestry, in the Desk, and in the Pulpit, — to attend him in his Amusements and Recreations, and in the last solemn Scene of his Life ; must be of far the greatest Service to such as are desirous of copying after an amiable Pattern, of improving in Knowledge, Morality and Religion, and of living up to the Dignity of that Station in which GOD hath placed them.

These are Things, which none but a Bosom Friend can be thoroughly informed

formed in, and such an one, in familiar and unreserved Discourse with a Gentleman of his Acquaintance, in the following *Dialogues*, gives a minute and circumstantial Account of the good PHILOTHEUS.

If the Reader should be desirous of knowing the real Name of the worthy Person, whose Life is here laid before him; he may know, that if the Discovery of that had been designed, he would not have appeared under the fictitious Name of PHILOTHEUS. The good Man was ever free from Vanity, and therefore could not carry any with him to the Grave. If he had known, that after his Death his Virtues would be celebrated, and his Life proposed as a Pattern for Imitation, this would

not have displeased him, because it would have fallen in with his constant Aim of promoting the Interest of GOD and Goodness : But it would have much shocked his Modesty, if he had thought that his real Name would have been inserted in such an Account.

I must desire that the gloomy Cast of the first Dialogue, arising from the awful Subject of it, may not discourage the Reader from going on with the others, in which he may expect to find what is more agreeable and entertaining.

It may possibly be remarked, that PHILOTHEUS was not only a good, but also a happy Man ; and seems never to have met with any severe Trials to exercise

exercise his Virtues. And therefore it will be proper to observe, that as a Life free from grievous Afflictions is sometimes the Lot of very wicked Men, whom Providence, for wise Reasons no doubt, permits to swim on smoothly in the calm Sea of Prosperity, even whilst they are the Objects of divine Displeasure ; whilst other good Men struggle under very hard Fates : So there are Men of very excellent Characters, who even in this Life, have the Reward of their good Deeds, and are preserved from Misery and sore Afflictions. PHILOTHEUS had, very probably, his Troubles and Disappointments, but his Friend seems not to have been acquainted with them ; and perhaps the good Man concealed them, rather than run into any thing that might tend to Vanity, in shewing

x *The P R E F A C E.*

shewing how he behaved under them. And from his Temper and Disposition, his Patience and Resignation to the Will of GOD, and his firm Reliance on Providence ; we can be at no Loss to guess in what manner he did, or would support himself under any Misfortunes.

He who presents the Public with this Character, would by no means be understood to dictate to his Superiors. His Business is Biography, not Precept : And he hopes that no one Sentiment herein will be espoused, nor any Action imitated, but what on the coolest Consideration shall be approved according to the strictest Rules of Christianity and human Prudence.

At the End of the Dialogues is added a VISION ; and as it is on a Subject

ject which hath been entered upon in what goes before, it is hoped it will meet with Acceptance, and not be thought improperly annexed.



T H E

JRC

ГТИЭТИОБ

DIALOGUE

Scallop shells in the sand at low tide

-BMC is JanssenPharma's in-house R&D unit.

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Le bolognese ad un certo di tempo ha fatto questo
scritto per il suo figlio.

to march him down to the church. He was

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THE C O N T E N T S.

D I A L O G U E I.

The A R G U M E N T.

EUGENIUS coming to visit his Friend BENEVOLUS finds him in a melancholy Condition, and understands it proceeds from the Loss of a worthy Clergyman called PHILOTHEUS, with whom he was very intimate. BENEVOLUS being asked whether he was at the Funeral, is naturally drawn to give an Account of it; acquaints EUGENIUS that he was left Executor, and informs him of the Manner in which he disposed of his Estate. This makes EUGENIUS inquisitive after the Nature of his Sickness and Manner of his Death, which he is fully satisfied in; and then farther desires the History of the good Man's Life. BENEVOLUS engages him to stay that Night at his House, and promises the next Day to gratify all his Curiosity, - - - - Page I

D I A L O G U E

DIALOGUE II.

The ARGUMENT.

EUGENIUS was yet at the House of BENEVOLUS, who is requested to continue and enlarge his Account of PHILOTHEUS. He readily complies with this Request, and beginning with his Birth and early Infancy, relates his Improvement at School and in the University, his being chose Fellow of the College, his going into Orders, and serving a Cure under EUBULUS, till the Bishop of the Diocese made him Vicar of a Market Town, - - - - - Page 53

DIALOGUE III.

The ARGUMENT.

EUGENIUS pays another Visit to BENEVOLUS, and desires him to go on with the Life of PHILOTHEUS. He complies with this Request. PHILOTHEUS repairs the Vicarage-house, and goes to reside in it. His Care of the Parish, and Behaviour to his Parishioners. His being a Member of a Music-Meeting, where BENEVOLUS became first acquainted with him, and was reformed by him. His Method of dealing with Roman Catholics, Dissenters, Rakes and Infidels. After having been about seven Years Vicar here, he was presented by EUSEBIUS to a Rectory of better

The C O N T E N T S . xv

better Value in a Country Village; upon which he resigns the Vicarage, resides upon his new Living, and marries EMILIA the Daughter of EUBULUS, - - - - - Page 95

D I A L O G U E IV.

The A R G U M E N T .

BENEVOLUS pays a Visit to EUGENIUS, and at his Request goes on with the History of his deceased Friend. He is settled in the Parsonage-House. He repairs and ornaments his Chancel. The Cleanliness of his Church. His Diligence and Exactness in Parochial Duties, and several amiable Parts of his Character, are particularly exemplified. The Number and Characters of his Children, the Care that was taken of their Education, and the Method which was used to improve them and furnish their Minds with useful Knowledge, are fully described: And the whole concludes with the present Situation of the Family, - - - - - Page 149



The

*The CHARACTERS of the PERSONS
in the following Dialogues.*

B E N E V O L U S,

A Man of Sense and Learning, who had formerly lived a loose Life ; but was some Years since reclaimed by **PHILOTHEUS** ; always continues his intimate Friend ; and at his Death was left the Executor of his Will.

E U G E N I U S,

A neighbouring Gentleman of a lively, active Disposition, much addicted to rural Sports and Diversions : He had good Parts and could relish Books. He was a just, an honest, and a moral Man ; but too regardless of the Principles and Duties of Religion.

PHILOTHEUS.



PHILOTHEUS.



DIALOGUE I.

The ARGUMENT.

EUGENIUS coming to visit his Friend BENEVOLUS finds him in a melancholy Condition, and understands it proceeds from the Loss of a worthy Clergyman called PHILOTHEUS, with whom he was very intimate. BENEVOLUS being asked whether he was at the Funeral; is naturally drawn to give an Account of it; acquaints EUGENIUS that he was left Executor, and informs him of the Manner in which he disposed of his Estate. This makes EUGENIUS inquisitive after the Nature of his Sickness and Manner of his Death, which he is fully satisfied in; and then farther desires the History of the good Man's Life. BENEVOLUS engages him to stay that Night at his House, and promises the next Day to gratify all his Curiosity.

B Eugenius.

Eugenius.

OUR Servant, good Sir ; I am come to beg your Pardon for letting so many Months slip without returning your Visit : But I have been so full of Company of late, and the Hares and the Foxes have taken up so much of my Time, that I have scarce had Leisure to return the Civilities of my nearest Neighbours.

Benevol. Apologies apart, EUGENIUS, I am glad to see you : Your Company is always welcome to me, but now more particularly ; for I have for some time been indulging my Melancholy, and think it high time now to give my Thoughts another Turn ; to put on the Man, and endeavour to disperse those gloomy Clouds with which my Spirits have been long overcast ; and perhaps to impart my Thoughts with Freedom to a Friend as you are, may give some Ease to my labouring Mind.

Eugen. Why, what in the Vapours, Man ? This it is to immure ones self as you do within the Walls of your Study ; to converse with the Dead more than the Living ; and to pore over the Ancients till you suck in

in their very Whimsies. Excuse my Freedom, my good Friend; but, believe me, though I can relish an Author, and love a Book by way of Amusement; yet if I was to sequester myself from the World as you do, I should be soon eat up with the Spleen, and be fit only to converse with my own Shadow.

Benevol. Well, EUGENIUS, I know you must always have your Joke: But do me Justice, and you must own you never found me vapourish or splenetic. And you have good Sense enough to distinguish between that whimsical, though unhappy Disorder, and a composed Gravity and Sedateness, which is natural to my Constitution. Believe me, the late melancholy, which I have not yet conquered, is a well-grounded and real Concern. I have lost! O EUGENIUS! I have lost—

Eugenius. None of your Family, I hope; I should indeed have enquired after them.

Benevol. They are, I thank GOD, all in good health; but my dear Friend PHILOTHEUS is no more.— This it is that has shocked my Soul: his Death to me is a Loss which nothing on this side the Grave can ever repair.

Eugen. I am truly sorry, and heartily condole with you on the unhappy Occasion of your Grief. I had, indeed, but a very slender Acquaintance with him, but have often heard you speak of him with Admiration. The little I saw of him gave me a great Opinion of him ; for though I myself am not near so good as I should be, yet I love a Man who acts up to his Character, and thereby challenges Esteem from all who converse with him.

Benevol. It is now near two Months since that good Man died ; who lived up to his Profession both as a Christian and as a Divine ; and has left not only his own Family and myself, but his whole Parish, to lament as if they had lost a Father.

Eugen. It is something uncommon in this Age for Parishioners to have so great a Value for their Minister.

Benevol. Would to GOD it were not ! But what with the selfish and untoward Tempers of the People, and the imprudent Conduct (with Concern I speak it) of many of the Clergy, your Observation too often holds good. But notwithstanding this, the World is not so very bad, but that when
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the Gown is adorned with Virtues that become it, and when the Prudence of the Serpent is added to the Innocence of the Dove, we generally find Esteem follows such a Pastor, and his Labours meet with tolerable Success.

Eugen. Ay, Ay; They may preach for ever, and to very little Purpose, unless they live up to the Doctrine they teach others.

Benevol. Why, this is the threadbare Common-place of those who are willing to find out any poor Excuse, rather than practise those Virtues which are recommended from the Pulpit: If they find but the least Spot in the Cassock, they will take care to expose and magnify it: Without considering that it is a Breach of Duty to discover the Nakedness of their spiritual Fathers;—that if the Word of God is preached, they are bound to obey it;—and that the Unworthiness of the Preacher will be no Excuse for the Sins of the Congregation. I allow that the Lives of the Clergy ought not only to be innocent and pious, but exemplary too; and I charitably hope, that many of them who have the Character of ill Men, are not really so, and have the Misfortune to be looked on as such, because they want Address to set their Virtues in a

6 PHILOTHEUS. *Dialog. I.*

clear and just Light; because of some few Errors in their Conduct, or for want of Prudence and Sagacity in the managing their own Affairs and in governing their Parish.

Eugen. Perhaps it may be so, and I am very willing to think it is; and hope, **BENEVOLUS**, you will not have so ill an Opinion of me as you seem to entertain. For though I never set up for a Devotee, yet, I assure you, I am neither so profane nor so ill-natured as to pry industriously into the Behaviour of the Clergy, and rejoice when I can pick a Hole in their Coats. I highly esteem a worthy Clergyman, and wish that all who wear the Gown, were as good as **PHILOTHEUS** was. Did you attend his Funeral, Sir?

Benevol. I did, **EUGENIUS**; for he was pleased to intrust me with all his Affairs and leave me Executor of his Last Will; so that my Attendance could not be well dispensed with: And such a Scene of Woe my Eyes were never before witness of! a silent and solemn Sadness overwhelmed the whole Parish, who accompanied the Corpse of their beloved Pastor to the Grave. The Curate of the Parish, who officiated, with the utmost Difficulty performed the solemn Office.

Dialog. I. PHILOTHEUS. 7

Office. He seemed to use all the Resolution he was Master of, to smother his Concern; but his Voice often faltered; and Sighs, which he endeavoured to stifle, involuntarily broke out between the Periods. The pretty Estate which was acquired by the Industry and Oeconomy of PHILOTHEUS, and at his Decease came to his eldest Son, did not in the least abate in him the deep Concern for his dear Father's Death; which the generous Youth expressed in the most tender and affectionate Manner. He led his elder Sister by the Hand, and seeming (but only seeming) to have conquered his Grief, endeavoured as much as possible to calm hers. The mournful Widow was my Charge.

Eugen. Was she then at the Funeral?

Benevol. Yes, *EUGENIUS.* She well knew that she transgressed the common Practice of the Age in being there; but she had heard her Husband say, that it was the commendable Custom of more ancient and better Times, for the nearest and dearest Friend to do the last respectful Office to a dear Relation. And said she to me the Day before the Funeral, "I cannot dispense with myself from paying the last Duty to my beloved Husband: That Relation seems

“ not to cease whilst he is above Ground.
“ How I shall command my Grief, or
“ with what Decency I shall behave under
“ so great a Trial, God only knows; but
“ as it was at the Church that he first be-
“ came mine, so thither I design to attend
“ him; there to quit all my Claim and
“ there humbly to resign him whom I have
“ been long so happy in, to that great God
“ whose good Pleasure both gave him to
“ me, and hath now taken him away.”

Eugen. This is, indeed, a lively Picture of Sorrow, as well as a noble Instance of heroic Courage and submissive Resignation. His Death, I suppose, was not very sudden, that she had time thus to call Reason and Religion to her Assistance, that she might bear her Loss with the greater Decency.

Benevol. Her excellent Sense as well as Piety taught her this difficult Lesson. PHILOTHEUS was not young, his Years were advancing towards the Age of Man, and he had almost reached Seventy. She was sensible of the Frailty of human Nature and the Uncertainty of Life; and knew that PHILOTHEUS's Constitution was at last broke with assiduous Application to his Studies, and his indefatigable Diligence in his Cure. Add to this, that about a Month before

before the fatal Stroke, he was assaulted with a feverish Disorder, which abated his Appetite and weakned his Strength, and thereby gave her Warning of his approaching Death. Upon his first Attack he sent for me; I waited on him, and expressed the utmost Concern for my Friend's Disorder. Upon this, instead of replying, he ordered his Wife and Daughter to quit the Room: When we were alone; BENEVOLUS, says he, " I have always found you a Man of Integrity, continue your Friendship and flatter me not; I find that my Time is come and Death approaches: My Age and Infirmities persuade me that it is so: And therefore, that I may spend the Remainder of my Time wholly in the Service of my good GOD, in settling my Accounts with him, and preparing for my great Change, I have sent for you to consult freely with you about my Will, of which I shall desire you to take the Execution upon you."

Eugen. What, had a Man of his Prudence omitted so long to make his Will?

Benevol. Far from it; From the first Day that he had any thing to dispose of, he made a Will, and resolved never to live a Day without one; for he had well observed what

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Law-suits, Quarrels and irreconcileable Differences, Intestacy usually breeds amongst the nearest Relations. But as his Circumstances in Life varied, and as his Family increased, he occasionally altered it ; and now was desirous of reviewing that which he had last made, and changing some Things which his Prudence and Forecast made him Esteem to be necessary or convenient. Our chief Discourse then was about the Executorship ; I declined it as to my own Part, and advised him to leave his Wife Executrix, and Trustee for the Estate which he had resolved to bequeath to his eldest Son TIMOTHEUS. "BENEVOLUS, replied he, "Your Esteem for my Wife is what I am "well pleased with, and she really deserves "it. I have been happy with her these "thirty Years, and have always found her "an obliging and dutiful Wife, and a "tender Mother : But yet, my Friend, I "am unwilling to leave all my Affairs in "her Hands; for, besides that I am very "desirous to ease her of this Trouble, if "your Goodness will induce you to take "it on you ;—besides this, I say, it is not "impossible, notwithstanding the great "Prudence I know her to be Mistress of, "but that she may some time or other be "deceived by some whom she will be "obliged to trust, which may be a con-
siderable

Dialog. I. PHILOTHEUS. II

“ fiderable Detriment both to herself and her
“ Children ; and this Hazard I reckon will
“ be provided against, if I intrust a Man
“ who knows the World and understands
“ Business, with the Execution of my Will.
“ And then again,” says he smiling, “ My
“ dear EMILIA is neither so old nor so dis-
“ agreeable, but that she may very likely
“ have some Pretensions made to her after
“ my Decease ; and as she will then be no
“ longer mine ; as the Laws neither of
“ GOD nor Man give me any Right to
“ lay a Restraint upon her; so I shall leave
“ her wholly at Liberty to act therein as
“ she shall think proper : For as I shall
“ dispose of my Effects, she will not be
“ able to risk any Thing, but what is her
“ own Property : But if I should take your
“ Advice, and leave all I have in her Hands,
“ she will then be more likely to be beset,
“ by those whose Addresses may proceed
“ from Self-Interest, rather than from Af-
“ fection for her Person, or Esteem for her
“ real good Qualities ; and though I do
“ not mistrust her Prudence, yet I think
“ it incumbent on me, to place my Chil-
“ drens Portions in such Hands where they
“ may be least liable to Disasters.”

Eugen. Did you acquiesce in his Judg-
ment ?

Benevol.

Benevol. How could I do otherwise, when he backed it with such powerful Reasons? In short, *EUGENIUS*, his Wife had a small Jointure upon an Estate which came by his Father, this he doubled in his Last Will, and settled the Reversion of it on his Son; to whom he gave all the Rest of his real Estate, great Part of which he himself had purchased with what his own Prudence had saved out of his Income. As to his Daughters, he provided for them out of his personal Estate.

Eugen. You surprize me with your Account, for I could not have imagined, that out of one Benefice (though it was a pretty good one), *PHILOTHEUS* could have raised so handsome a Fortune, especially when I reflect on the generous and hospitable Manner in which he always lived.

Benevol. Prudence, *EUGENIUS*, can do much; and God's Blessing can do more. Besides, *PHILOTHEUS* had a paternal Estate of threescore Pounds a Year and upwards. His Wife's Fortune was a pretty Help to him: He has had respectful Legacies from several Friends who had a true Value for him, as well as from his Relations; and has never been guilty of the least Profuseness. As to his Hospitality and Charity,

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he has often declared, as an Observation founded on his own Experience, that the more he bestowed therein, the richer he always found himself at the Year's End. So that TIMOTHEUS his Heir, who has been almost two Years admitted in the University, has now forty Pounds a Year in Land; which will enable him to perfect his Studies, until he shall be fit for the Ministry; provided he manage it with Prudence and Frugality: And EMILIA has threescore Pounds a Year for her Life; which after her Death comes to the Son. His personal Estate, after Incumbrances are discharged, he ordered to be divided into four Shares: One of which the Widow is to have to put her into present Cash, and to enable her to give Encouragement to the Children as she shall think fit: A second Share to his youngest Daughter SACHARISSA: And the other two remaining Shares to his eldest Daughter MARGARETTA.

Eugen. Let me ask you Sir, does not this Distribution of his personal Estate seem very unequal in respect of the two Daughters?

Benevol. Not at all, Sir, for the eldest is now marriageable; she is in her two and twentieth Year, and has Addresses made to her

her by a sober Gentleman, whom I believe, she will, when Decency will permit, take for her Husband. Her good Father (who was an Enemy to the Custom of Children marrying before they have Discretion enough to make good Wives) did himself encourage this Match ; and thought that the Gentleman, both as to his Merits and Fortune, deserved at least as much as she is entitled to by his Will. The chief Objection is then as to the Proportion allotted for the other Daughter : But let us consider a little, and it will soon vanish. SACHARISSA is scarce ten Years old, and therefore by the Time that she comes to her Sister's Age, her Fortune will be considerably increased. Her Father affectionately commended the Care of her to me with his dying Breath : so that I call her my own, and will make such Use of her Money as to augment her Portion as much as possible. Her good Mother will no doubt give her her Board whilst they both continue single ; and I doubt not, if she behaves well, will do something generous for her out of her own Stock, since the other Children stand not in Need of her Assistance. And if EMILIA should change her Condition, I shall then exert the Power of a Guardian, which my dear Friend has given me by Will, and take her into my own Care : for my Daughters will be pleased with such
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an agreeable Companion; and she shall be freely welcome to my House, till I can provide her with such an Husband as I hope she will deserve.

Eugen. You have throughly satisfied me, and your generous Intentions shew me how good a Choice PHILOTHEUS made of an Executor, and how much his Family is likely to be obliged to you. I should beg Pardon for being too inquisitive in Affairs of a private Nature; but as you were pleased, without my Enquiry, to mention the other Particulars; I cannot help asking what Incumbrances those were, which were first to be discharged out of the personal Estate. Did PHILOTHEUS leave any Debts behind him?

Benevol. No, EUGENIUS, none of a Month's standing, for he was always regular in his Payments. And what little he did owe, as well as the Expences of the Funeral, which (according to his Order) was neither pompous nor chargeable, he ordered to be paid within a Month after his Decease; and this Part of his Will I have punctually discharged. He directed fifty Pounds to be laid out at my Discretion for the Benefit of such of his poor Parishioners as I shall think deserve Encouragement, on Account

Account of their Industry, Piety, Honesty and Poverty : and lastly, he bequeathed some small Tokens of Gratitude to be distributed amongst his worthy Friends.

Eugen. In that Part of the Will, I hope, the Name of BENEVOLUS is to be found.

Benevol. He pressed me indeed to accept of an handsome Acknowledgment, but I resolutely refused it. My own Fortune, I thank God, is easy : and my only Design here was to serve the Family of my Friend, and not myself. I accepted of a Ring which PHILOTHEUS always wore, and which I have now on my Finger and shall wear for his Sake ; and that lively Portraiture of the good Man which hangs there over my Cabinet, that when hereafter I recount his Virtues to any, I may point to the Picture, and say, “ That is his true Likeness.”

Eugen. A Likeness indeed ! Why it is PHILOTHEUS himself ; his cheerful Gravity ; his awful Affability : For we often find the Lines and Features of the Face express the Image and Beauty of the Soul. But did he make and execute his Will when you made him that friendly Visit ?

Benevol.

Benevol. Yes, EUGENIUS: He had ordered a Lawyer to attend, who immediately engrossed it, and it was executed in Form. When it was sealed up, he in an obliging Manner gave it into my Hands; and, after thanking me for my Advice, and for accepting the Trust; "Keep it, says he, "my dear BENEVOLUS, it will soon be "wanted. To your Kindness, your Care, "and your Justice, I with Confidence "commit my beloved Family and all my "Affairs. And thus having settled my "Business with the World, I bid it an "eternal Farewel; and hope to spend the "short Remainder of my Time in Things "of a better Nature, in preparing for Eternity." Some few Words were exchanged after this, when I parted with him for that Day, and promised to see him the next; and so I continued my Visits daily till the Moment of his Death.

Eugen. He had the best Advice, I suppose.

Benevol. I will tell you; the next Day I went to visit him again, and not finding him better, after I had in a tender Manner expressed my Concern, I desired he would take the Advice of an able Physician in the Neighbourhood. To which he answered,

C "Why

“ Why you know, BENEVOLUS, I am a
“ piece of a Physician myself; I know the
“ Nature of my Distemper, and my Skill
“ tells me that neither my Age nor my
“ Strength will let me grapple with it.”
Upon this I told him that notwithstanding
his good Skill in Physic, yet no Man was
allowed to be a proper Judge in his own
Case; that I hoped when the Doctor came
he would speak something more comfort-
able to his Family and Friends, than what
his own Mind foreboded. “ Let him be
“ sent for then, my dear BENEVOLUS, re-
“ plied he; for I know it to be my Duty
“ by all lawful Means to endeavour to pre-
“ serve and support that Life which God
“ hath been pleased to give me. This is the
“ Grounds on which I would have the
“ Assistance of a Physician; not that I
“ fear Death, my Friend; for though I
“ think I see its Approach, yet I see it
“ without any Emotion or Uneasiness. It
“ has, I thank GOD, long since been the
“ Subject of my serious Meditation. I
“ have many Years been studying the Art
“ of Dying, and I hope shortly (by the
“ Assistance of GOD’s Holy Spirit) to re-
“ duce the Lesson I have learned into
“ Practice, and to resign my Soul like a
“ Man and a Christian into the Hands of
“ Him who gave it me.”

Eugen.

Eugen. It was nobly said : And I doubt not but his Behaviour afterwards was answerable to it. If I am not too troublesome I should be willing to know something more of it : for you have already charmed me with the Courage, the Piety, and the Prudence of the good old Gentleman.

Benevol. It gives me Pleasure, amidst all my Grief, to find, *EUGENIUS*, that the Relation I have given is neither tedious nor disagreeable to you. I shall readily continue it, for, I own, I doat on every Circumstance of his Carriage ; and I think, the Relation of it must be always attended with Profit both to myself, and those who give me the Hearing. When the Physician came he seemed not to apprehend much Danger : He called it an intermittent Disorder, and hoped by the Help of a few Remedies, it would soon go off. *EMILIA*, who was before under great Uneasiness, seemed to be revived with the happy Presage, and waited on him down Stairs. *PHILOTHEUS*, seeing we were alone, with his usual Cheerfulness thus addressed me ; “ Well, *BENEVOLUS*, “ I am the best Doctor still, or I am “ much mistaken ; for whatever my Pulse “ may tell him, my Heart acquaints me “ with other News ; and I am greatly out, “ if the whole Art of Medicine can get the

“ better of my Distemper.” Dear Sir, said I, the Loss of your Appetite, and Want of usual Nourishment has something funk your Spirits, and makes you imagine yourself worse than, I hope, you are: but be so good to yourself and Friends, as to think in a Way which will give us less Uneasiness. The Doctor, I see by his Prescription, has ordered you a Cordial which will exhilarate your Spirits. “ Mistake me not, my Friend; replied he, I am neither dull nor desponding; nor have I any Reason to be so, for I have a Cordial of much greater Efficacy, than any which he can prescribe.” I asked, whether it was one of his own Preparing? “ No, says he, It is the Prescription of the great Physician, a near Prospect of Eternity, and well grounded Hopes of future Happiness, laid down in the Promises of the Gospel; and applied particularly to me by a stedfast and lively Faith in the Redeemer of the World. But, BENEVOLUS, I am something concerned, that my dear Wife should suffer herself to be flattered with fruitless Hopes of my Recovery: It will make the Stroke fall the heavier when it comes;— so heavy that perhaps all the Reason and Religion which she hath, all the Courage and Constancy which she is Mistress of, will

" will not enable her to bear it with Patience and Submission: And therefore though I have hitherto hid from her and her dear Children, what I have imparted freely to you; I am now resolved, whilst God gives me Strength sufficient for it, and before my Head is clouded, or my Senses attacked with any wild Effects of the Distemper; — I am resolved, I say, to let them into my Thoughts of my own Condition, and to arm them betimes against what they must shortly expect: I have often preached up the Christian Duty of Resignation; and I will now teach them how to apply it, in the Regulation of their own Conduct. I love them, BENEVOLUS, with all the Tenderness of a Husband and a Father: but I durst no more lead them on with vain Hopes and fruitless Expectations, than I durst flatter any in their Follies and their Vices. Be so good, in the mean Time, my Friend, as to prepare EMILIA for what I design to say to her, in such a Manner as your Prudence shall direct you." I assented to this disagreeable Task, and upon his Daughters coming in, I wished PHILOTHEUS a good Night, and went away.

Eugen.

Eugen. You undertook a difficult Commission ; pray, did you execute it immediately ?

Benevol. No, EUGENIUS ; it was a Business that required some previous Consideration, how I should do it in a Manner as little Shocking as possible ; and therefore I deferred it till the next Visit. As soon as I came to the House, I went directly to EMILIA, and enquired how her Husband did, and what Effect his Medicines had had upon him ; intending after she had answered my Question, to throw in a few Reflections on the Frailty of Mankind, the Uncertainty of Life, and the advanced Age of PHILOTHEUS ; and then to hint to her, that the Skill of Physic at best is but fallible, and that I wished the Doctor had not mistaken her Husband's Case, and feared he was in a more dangerous Condition than any of them imagined : But she prevented all this, and surprized me with the following prudent and courageous Reply : " You have, Sir, always shewn yourself a sincere Friend to our Family, and therefore I shall impart to you my real Sentiments, and my too-well-grounded Fears." Upon this, Nature discovered itself, and a Flood of Tears was ready to break forth ; but she rallied all her Resolution,

tion, and paused a Moment to check and restrain them ; and then went on. " You " know my Happiness in a tender and " loving Husband, and an excellent Man ; " but this Happiness, I foresee, will soon " have an End ! God grant I may bear " it as I ought ! The Physician indeed tells " me, he sees no bad Symptoms in his " Patient, and that his Medicines have " agreed very well with him ; when he " says this, I seem to be pleased with his " Account, because I would not afflict my " dear PHILOTHEUS, with shewing him the " Depth of my Concern : But I cannot " help thinking it is either Mistake or Flat- " tery ; and whenever I bow my Knees to " God for a Blessing on my beloved " Husband, I at the same Time resign " him into the Hands of our good Crea- " tor, and humbly beg that he would " enable me patiently to submit to his Di- " vine and good (though severe) Dispен- " sations." When she had said this, she wept : I continued, for some Time, struck with a Mixture of Grief and Admiration ; but at length recovering myself ; I told her, I thought there was too much Foundation for her Fears, but could not but applaud her heroic Piety, and the Christian Manner in which she received, and resolved (through God's Grace) to bear this
her

her great Affliction. " May GOD strength-
" en me ! said she ; His Grace is suffi-
" cient to carry us through the most peril-
" ous Temptations. But I have one Thing
" farther, good BENEVOLUS, which I am
" desirous of mentioning to you : PHILO-
" THEUS, when, like a good Shepherd, he
" visited any of his Flock, and found their
" Illness of a deadly Tendency, not only
" endeavoured to shew them how they
" should improve their Affliction to their
" endless Good ; but never concealed from
" them the Thoughts he had of their Dan-
" ger. And thus he would often advise
" me, that when I paid a charitable Visit
" to any sick Neighbours, if their Case ap-
" peared dangerous, that I should never
" flatter them with vain Hopes of Life
" and Recovery. This he called an ill-
" timed Complaisance, and a fatal Delu-
" sion. What barbarous Usage, would he
" say, is it, to suffer a Malefactor to be
" brought to the Bar, without giving him
" any previous Notice to prepare for his
" Trial ? And how much more barbarous
" is it to suffer a Sinner to go out of this
" World unawares, and be struck perhaps
" with Horror and Astonishment to find
" himself at the Bar of Omnipotent and
" unerring Justice, without having had
" any friendly Admonition that the Time
" of

“ of his Trial was in all Likelihood near
“ approaching? My PHILOTHEUS appears
“ to us all Goodness, but God who knows
“ our Frailties and sees our Faults, can
“ doubtless perceive some in him, which
“ we are not sharp-sighted enough to dis-
“ cern. Love may blind our Eyes, but
“ no Prepossessions have place with the
“ Almighty. I am desirous therefore that
“ PHILOTHEUS should be treated in the
“ same manner in which he treated others.
“ It will not be so decent for me to do it,
“ nor will my womanly Tenderness suffer
“ me to perform it as I should: Let me
“ beg of you, BENEVOLUS, to tell him
“ our Opinion of his Condition; and when
“ it is hinted to him that Death cannot be
“ far off, he has Religion and Sense enough
“ to prepare himself to meet it without any
“ symptoms of Horror or Dismay.”

Eugen. You have almost struck me dumb
with the Character you give of the excellent
EMILIA. So much Tenderness and Piety,
attended with such good Sense, Courage,
and Resignation, can never sure be ex-
ceeded, or hardly paralleled in the wisest
Persons of either Sex! What was your
Reply to her?

Benevol.

Benevol. I told her, that PHILOTHEUS had saved me that Trouble, and was as fully apprehensive of his Condition as any of us could be. Upon this she adjusted her Looks, and affecting a cheerful Composure of Mind, led me directly to his Chamber ; and, taking him by the Hand, tenderly asked him how he found himself ? “ I thank you kindly, my dear EMILIA ; replied “ he, I find my Illness continue ; nor do I “ think the Remedies I have taken have “ had any other Effect than to abate some “ of the ill-boding Symptoms, but not to “ strike at the Root of the Distemper. “ The Doctor is one I have an Esteem “ for, and I believe does his best ; but “ when Providence inflicts a Malady “ with a Design to end our Lives by it, “ then all the Art of the Physician proves “ vain and ineffectual. It is now, my “ EMILIA, many Years since we have “ been happy in each other ; and my “ Age, and the Weakness and Infirmities “ which attend upon it, have long since “ warned you that we must shortly part. “ The present Attack of this Distemper I “ receive as a Summons to my long-home. “ I will not say, Let it not afflict you : — “ that is, I know, impossible : Nature “ must shew itself : And conjugal Tender- “ ness cannot bear this Shock without Signs “ of

“ of Sorrow : All my Request is, my
“ dearest EMILIA, that you will patiently
“ submit to the Will of God, and resign
“ me in that meek and humble manner,
“ with which it becomes a Christian to part
“ with what is dearest to him in the World,
“ when God demands it.” The good
Man’s Words filled me with the utmost
Concern ; and as for the afflicted EMILIA,
a Flood of Tears, which she in vain en-
deavoured to suppress, prevented her from
making any Reply. PHILOTHEUS, after
some pause, thus began again : “ I have
“ prayed, EMILIA, that God would give
“ you Patience to go through this Trial
“ with religious Decency ; be you hearty
“ in the same Petition, and God’s Grace
“ will comfort and support you. You
“ have no unpleasant Reflections to make
“ upon yourself ; your own Behaviour has
“ been very commendable. I am bound
“ in Justice to acknowledge, (what, I be-
“ lieve, my good Friend BENEVOLUS knows
“ to be strictly true) that you have always
“ carried yourself like a loving and tender
“ Wife, and a careful and indulgent Mo-
“ ther : And I profess to you, that I shall
“ leave the World with much greater Satis-
“ faction, because I trust you will continue
“ to regard in the same kind and prudent
“ manner, those Pledges of our Love, our

“ dear Children ; — that you will improve
“ those good Sentiments they already have ;
“ — that by Advice, Rebuke or Encou-
“ ragement, as Occasion shall require, you
“ will retain them within the Bounds of
“ their Duty to God ; and then you need
“ not doubt, but that they will be punctual
“ in paying you that submissive, grateful,
“ and filial Respect which they so justly owe
“ you. I shall leave both you and them
“ in the Hands of that good God, who
“ has hitherto blessed both me and mine ;
“ whose provident Care has plentifully
“ prospered my honest Industry, and af-
“ forded me a decent Competency ; so that
“ I can give my dear EMILIA enough to
“ live above Necessity or Contempt, and
“ to enable her to give suitable Encourage-
“ ment to her Children. I doubt not,
“ continued he, my dear Spouse, but that
“ you will manage your own Affairs with
“ the same Prudence and Oeconomy, which
“ I have long experienced in you in regard
“ of mine : If at any time you shall want
“ farther Advice, my good Friend BENE-
“ VOLUS, who is willing to ease you of as
“ much Trouble as is possible, and has
“ kindly undertaken the Management of
“ my Concerns, will be always ready to
“ give you farther Directions.” EMILIA’s
Concern was too great to suffer her to make

any

any other than this short Reply ; “ May
“ GOD give me Patience and Resignation,
“ and may his Grace assist me ! ” With
that, she threw her Arms about his Neck,
and kissed him with such passionate Af-
fection, as if she was taking her last Adieu,
and going that Instant to part with her
beloved Husband.

Eugen. This was sure a very tender Scene
of Sorrow ?

Benevol. It was, EUGENIUS ; but mark
what followed : At that very Moment, the
three Children entered the Room, when
the good Mother retired to her Closet. PHI-
LOTHEUS upon this changed his Counte-
nance from a solemn Gravity, and put on
that agreeable Smile, which you see sits on
his Face in the Picture before you. “ My
“ dear Children, said he, I was musing
“ on a long Journey which I am to take.”
“ I hope, Sir, replied MARGARETTA, you
“ consider, that you are too weak at present
“ to think of one.” “ Not at all, my
“ Child, says he, for I shall gather Strength
“ upon the Road ; and you would not,
“ sure, hinder me of the Preferment I
“ expect, when I come to the End of it.
“ Should not you like, my SACHARISSA,
“ to see your Father a great Man ? ” “ Yes,

“ Papa, answers the little one ; but I hope
“ you will let me go along with you.”
“ No, says he, you can none of you go
“ along with me ; but will you therefore
“ rather choose to have me stay here, and
“ lose my Hopes, than part with me for my
“ own good ? ” “ God forbid, said the
“ young Gentleman, in a handsome man-
“ ner, that we should be against any thing
“ which is for the Advantage of so tender
“ a Father, or should desire to deprive you
“ of it, rather than want your Company
“ here among us ! ” “ You speak well,
“ my Son, replies PHILOTHEUS, my
“ Journey then which I spake of is into
“ another World, where I hope (and my
“ Hopes, I trust, are well grounded) to
“ be happy, to all Eternity : — to be ad-
“ vanced above all that this World calls
“ rich or honourable : — and to be pre-
“ fered to the inexpressible Happiness of
“ serving, praising, and enjoying my God
“ and Saviour. So that, if you consult
“ my Advantage, you will be the readier
“ to part with me, when it shall please
“ God to call me.” “ I hope, replies
“ TIMOTHEUS, it will please Him to spare
“ your Life longer, and grant you the
“ Recovery of your Health.” To which
PHILOTHEUS said ; “ I believe, Son, he
“ will shortly take me to himself ; now
“ there-

“ therefore is your time to remember what
“ I have often told you ; that it is our
“ Duty to submit to what GOD appoints,
“ and willingly to resign what we love best,
“ when he thinks fit to call for it. The
“ Tenderness and Concern which you and
“ your Sisters have all along shewn since I
“ was first taken ill, proceeds from the
“ dutiful regard you owe me :— It becomes
“ you well, and I take it kindly of you.
“ But when I am gone, you must all learn
“ to moderate your Sorrows, and not to
“ grieve as if you were without Hope.
“ Whilst you submit to the Will of GOD,
“ he will supply the Place of a Father to
“ you. Love him, my Children, and
“ obey his Commandments : Fear him
“ and frequent his Worship : For whilst
“ you conscientiously serve GOD, his tender
“ Care will watch over you for good, and
“ his Providence will protect you. Fly
“ youthful Lusts, and turn your Eyes
“ from the Vanities of a wicked World.
“ Use yourselves always to speak the Truth,
“ and let nothing tempt you to tell a Lie,
“ though in appearance never so advan-
“ tageous to yourselves, or innocent to
“ others. Look upon Time as one of the
“ richest Treasures which you enjoy, and
“ be careful never to squander it away
“ upon Trifles, or to let it slip through
“ your fingers.”

“ your Hands in Sloth and Indolence.
“ Live up to the strictest Rules of Justice;
“ do Wrong to no one; but, on the con-
“ trary, be always ready to do any kind
“ Office to those whom it is in your Power
“ to be serviceable to.” TIMOTHEUS, upon
this, told his Father, that he had often
given such good Advice, and that he hoped
he and his Sisters should never forget the
useful Lessons they had learned from him.
“ It is true, TIMOTHEUS, replied the good
“ Man, I have often advised you thus;
“ but what I say at this time, may probably
“ make a deeper Impression on your Me-
“ mory: And, I think, I have but few
“ things more to add; one is, that you
“ would behave yourselves with all possible
“ Duty and Respect to your good Mother;
“ she has richly deserved this return at
“ your Hands, on account of the Care,
“ the Tenderness and the Prudence with
“ which she has brought you up: And
“ besides this, the Divine Command obliges
“ you to honour her, and God has gra-
“ ciously annexed the Promise of long Life
“ and Happiness to the Performance of
“ this Duty. Next to your Behaviour to
“ your Mother, let me injoin you to live
“ lovingly with each other, and diligently
“ to avoid all Occasions of Dispute or
“ Quarrel. You, my dear SACHARISSA,

“ must

“ must always remember, that you are the
“ youngest, and therefore you must always
“ give place to your Brother and Sister,
“ and look upon them as your Betters ;
“ and, I doubt not, but they will always
“ love you, and be kind to you. You are
“ of an Age, MARGARETTA, to know
“ that, though your Brother is younger
“ than yourself, yet the Privilege of his
“ Sex gives him the Pre-eminence ; and
“ you will, I question not, pay him the
“ Respect which is due to him. But then,
“ on the other hand, Son, you must re-
“ member, that when I am gone, it will
“ be expected from you to be a Father
“ to your Family, and to do all you can
“ to serve both your Mother and your
“ Sisters.”

This Discourse of their venerable Father was attentively regarded by them, they fixed their Eyes upon him, and their melting Looks testified their readiness to comply with his Requests ; for their Sorrow by this time was riven to such a pitch as to prevent their answering him. Little SACHARISSA (who all this while stood at his Knee) kissed his Hand, and wetted it with her Tears. PHILOTHEUS thought it now time, both upon account of his own Weakness, and of their filial Grief, to dismiss them. Upon which

which he gave them his solemn Blessing, and they left the Room.

Eugen. You have been giving a very affecting Relation of a good Man's taking his final Adieu of his Family : But such Discourse (pardon my Freedom) would have come more properly from the Mouth of a dying Man, than of one at the first Attack of a Distemper, which there might be Hopes of a Recovery from.

Benevol. As to that, EUGENIUS, my Friend acted upon other Motives than the rest of Mankind : He knew his Age, and was sensible of his Weakness : He was averse from flattering either himself, or those about him : He had often observed the great Anxieties of some whom he had visited in their Illness ; who, in the Beginning of their Disorders had neglected either to make their Wills, or to declare their Minds to their Families : He had often seen them aim at Words, which the Extremity of their Distemper would not suffer them to pronounce : and on these Grounds was resolved to settle his Affairs with the World and with his Family, whilst God gave him the Use of his Senses, and Strength to go through with it.

Eugen.

Eugen. It was rightly judged: Had you
I pray, any farther Conference with him
at that time?

Benevol. His Spirits were by this time
pretty well exhausted, and I persuaded him
to endeavour to recover them by a little
Rest. "Your Advice, says he, BENEVO-
"LUS, is not amiss; and now that I have
"settled my worldly Affairs, and done the
"last Duty which might be expected from
"me towards my Family, I hope I shall
"the sooner compose myself; and that a
"short Sleep will give me some little Re-
"freshment; so that when I awake again,
"I may be the better able to lift up my
"Soul to God; for I have now nothing
"to think of but another World; and
"though, I thank God, I have no pre-
"sumptuous Sins, Offences unrepented of,
"or ill-rooted Habits to make me uneasy;
"yet I am very frail, and very unfit to
"appear before my dread Maker and all-
"just Judge; and therefore I, from the bot-
"tom of my Heart, return him my sincerest
"Thanks, that he hath graciously afforded
"me this Time to trim my Lamp, and
"to prepare myself, and settle my Ac-
"counts with Heaven, before I am called
"hence to that great Audit, where they
"will be examined into with the utmost
"Exact-

" Exactness. God Grant, that from this
" Moment I may live only to Him, and
" that no Thoughts of an inferior Nature,
" may henceforth engross my Mind, or
" employ any of my precious Time. Adieu,
" continues he, my dear BENEVOLUS, and
" may the good God reward you for your
" charitable Offices and friendly Visits!"
Upon this he reclined his Head in his easy
Chair, and I withdrew: and after having
paid my Compliments to the rest of the
Family, and desired that PHILOTHEUS might
not be disturbed, I went to my own House.

Eugen. It was indeed a friendly, but a
melancholy Office, thus to attend one whom
you could not choose but love, and yet
expected very soon to part with.

Bencoul. It was so, EUGENIUS; but, as
long as he lived, I continued my Visits,
and there never passed a Day that I was not
with him: As he was pleased to honour me
with an entire Intimacy, no Passages of his
Life were a Secret to me: So that when I
was with him, he thought himself alone,
and was never under the least Constraint.
He talked to me with the utmost Freedom;
and such,—so spiritual,—so heavenly was
his Conversation during this Illness, that I
hope I shall be the better for it as long as I
live:

live : and when I come to die, could I but hope to die like him, it would give me more Satisfaction than this World with all its Pomp and Glory can afford me.

Eugen. Why really, **BENEVOLUS**, whilst Death is at a great Distance, I have heard several Men of Sense discourse of it as if they feared it not ; but I have afterwards understood (for I own myself not much conversant with sick Chambers) that some of those very Men, have been greatly shocked when they perceived its nearer Approach, and that ghastly Spectre stared them in the Face.

Benevol. The Reason of this was, **EUGENIUS**, that, however perfect they might be in the speculative Part of Religion, yet they were not well enough versed in the practical Part of it ; and their Omissions or Irregularities made them fear what they were shortly to account for. But when a Man has lived a Life of Piety and Virtue, the conscientious Performance of his Duty arms him against the Fears of Death and the Terrors of another World ; for to live the Life of the Righteous, is the only sure Way of securing us a quiet and happy Passage out of this World into another.

Thus

Thus PHILOTHEUS lived ; and thus he died ! As I sat with him one Day, “ BENE-
“ VOLUS, said he, there is one thing I cannot
“ but mention to you : In my Will I have
“ directed my Funeral to be ordered by
“ your Discretion ; but let me beg that it
“ be performed only with Decency, and
“ that it may not be attended with that
“ vain and ridiculous Pomp, which the
“ vicious Practice of the Age has intro-
“ duced. And as to the poor Remains of
“ my Mortality, let them be laid ”— In
the Chancel of your own Church, inter-
rupted I.—“ No, says he, there is nothing
“ I am more averse to ; that Practice I
“ always discouraged, though I could not
“ entirely put a Stop to it. The Prejudice
“ it often does to the Fabric, by impru-
“ dently digging too near the Foundation
“ would in the general be a sufficient Rea-
“ son. But I have better to offer ; the
“ Smells that arise from Graves may pre-
“ judice those who sit over them : And be-
“ sides, I think it an Affront to the Ma-
“ jesty who dwells peculiarly within those
“ sacred Walls, to deposite our putrid Car-
“ cases in his holy Place. This indecent
“ Practice is, you know, BENEVOLUS, widely
“ different from that of the purest Times
“ of Christianity. For many Ages, none
“ were suffered to be interred in the Church :

and IT

“ The

“ The Emperors themselves were only per-
“ mitted to lie in the Church Porch. And
“ it was the Vanity and Superstition of looser
“ Times which introduced and confirmed
“ this, which is now become so common
“ a Custom. For my own part, I desire
“ that my Body may be laid in the Earth,
“ secured only by a decent wooden Coffin,
“ which may probably last till I am con-
“ sumed to Dust ; and that the Place you
“ pitch on may be in the Church-yard,
“ behind the East Window of the Chancel :
“ For though I have always in my Life-
“ time looked on it as my greatest Pri-
“ lege, and my greatest Pleasure, to praise
“ God in his House ; I must declare my
“ Opinion to be, that Churches were built
“ for the Use of the Living, and not of
“ the Dead.”

Eugen. There seems a great deal of Reason in what he offered on this Head : But I fear it will be difficult to bring the generality of our People over to his Opinion.

Benevol. The more is the Pity. But to proceed, *EUGENIUS*; if I have not already trespassed upon your Patience.— When I visited him, I always found him in an even and composed Frame of Mind. He had usually the Bible and Common Prayer Book on

on a Table by him ; and with these he piously employed his Time, when his Fever a little abated, and his Strength would permit him to read in them. At other Times his Son was sent for, to relieve the good Man's Eyes, by reading such Portions as he named to him. " These, my BENE-
" VOLUS, would he say, are the Writings
" which never cloy me. I have read much,
" and often missed of the Satisfaction or
" Improvement I have expected ; and look
" upon much of that Time as lost or mis-
" applied. Most human Compositions are
" weak, imperfect, and erroneous : But
" the Word of GOD is attended with a
" spiritual Energy and Quickness, and is
" full of Truth and Perfection. This has
" been my Comfort in my Troubles : This
" has been my Delight in my Retirement.
" After Reading this, I have always found
" myself wiser and better : For the Spirit
" of Truth and Wisdom which endited it,
" doth, my Friend, (by Experience I speak
" it) kindly conduct and enlighten those
" who read it with due Reverence, Atten-
" tion and Devotion. From hence I have
" drawn those Assurances of Happiness,
" which now render my Soul composed
" and easy. And therefore, I have now
" entirely relinquished all other Books ; and
" resolved, as long as GOD gives me Life
" and

“ and Reason, to employ them in reading
“ and meditating on these sacred and lively
“ Oracles. The only Book, which, as
“ framed by human Judgment, I can allow
“ to come in the next Rank, is the excel-
“ lent Liturgy of the Church of England;
“ which being not only for the most part
“ taken from the Bible; but those Portions
“ of Scripture chosen and adapted with
“ such a judicious Propriety; the Prayers
“ abounding with such sublime but sober
“ Piety, equally serviceable either for In-
“ struction or Devotion, that when I read
“ it, I think, that the same holy Spirit
“ which inspired the sacred Penmen, did
“ assuredly assist the venerable Composers
“ of it; not to render them or their Work
“ faultless or infallible; but to enable them
“ to compleat a Composition truly and emi-
“ nently valuable in itself, and of great
“ and lasting use to the Church of CHRIST.
“ The Common Prayer then I may well
“ join to the holy Scriptures, as being rather
“ extracted thence, than different from them:
“ And I shall be well satisfied, if it shall
“ please GOD to call me to himself, whilst
“ I have these two Books in my Hands.”

At another of my Visits, I was informed
the Physician had left him, just before I
came to his House. I was inquisitive, you

may be sure, Sir, to know his Opinion of my Friend. PHILOTHEUS looked on me with a pleasant Sweetness, and told me, that as he knew I was much his Friend, he believed I had missed an agreeable Satisfaction in not coming a little sooner: " For then, " said he, you would have heard the " Doctor rejoice at the Effect of his Medicines. He declared that my Pulse was " more regular, and the malignant Symp- " toms of my Distemper began to abate." " It gives me indeed a sensible Pleasure, " replied I, to hear of this happy Turn, " whosoever reports it: And I hope, PHI- " LOTHUS, that your own Observation, " arising from what you feel within your- " self, agrees with and confirms the Opinion " of the Physician. Alas! answered he, " my Observation was quite of another " kind; though good Manners obliged " me to stifle it whilst he was in the Room, " and to reserve it till your coming. I " could not but reflect, BENEVOLUS, on " the Insufficiency of human Learning, the " Uncertainty of our Skill, and the Weak- " ness of our Knowledge. How much, " thought I; is this good Man mistaken, " notwithstanding his great Reading and " long Experience? What ignorant, what " fallible Creatures are the wisest of Man- " kind? How little do we know, and yet
" how

“ how much do we boast ? The Physician
“ thinks me better, but I feel something
“ within me, which teaches me another
“ Lesson. We attempt the Cure of Dis-
“ tempers, though we know not with any
“ Certainty or Exactness the Cause of the
“ Disorder, or the true Manner in which
“ the Medicines operate. This minds me,
“ my Friend, of the Happiness of another
“ State, where our fruitless Guesses will be
“ changed into Science ; — where we shall
“ no longer see through a Glafs darkly ; —
“ where the Eyes of our Understanding
“ shall be cleared from all Mists and Delu-
“ sions ; — and where we shall see the Truth,
“ and know and contemplate every thing
“ as it is. And certainly, continued he,
“ the Enlargement of our Capacities,
“ and the absolute Certainty of our Know-
“ ledge, will contribute greatly to the Bliss
“ of the Saints in Heaven.” Thus the
good Man took all Occasions to draw pious
and useful Observations from the several Ac-
cidents which happened during his Illness.

He had in the House a sober ingenious
young Clergyman, whom he had two or
three Years before taken to live with him,
and employed him as his Curate : for as
he advanced in Years, he began to find the
whole Care of his Parish a Burden too great

for his Strength. PHILOTHEUS one Day took me by the Hand, and was pleased gratefully to acknowledge the Sincerity of my Friendship; and the Continuance of my Visits to him now he stood most in need of them: And then he added, " You know, " BENEVOLUS, with what pressing Arguments I have always encouraged those with whom I have been concerned to make a Conscience of frequent Communion. I thank my gracious GOD, whose Goodness made it my Pleasure, as well as my Duty, to administer that holy Sacrament, as often as I could procure a well disposed Congregation. This was the last Office which I performed in my Church, just before the first Attack of my present Disorder. It has pleased GOD now to confine me to my Room: But he is here, as well as in the Church; and will, no doubt, accept of those devout Sacrifices which we shall here offer up. To die like a Christian is no easy Task; and I am throughly sensible that I stand in need of supernatural Assistance to enable me to leave this World as I ought to do. It is therefore my Request, that you, my dear Friend, will join with me in this most solemn Act of our holy Religion. I have already acquainted my Family with it;

" it: And my Curate will be ready to
" morrow Morning to perform the Office."

I let him know, that I should with Pleasure make one of the Congregation; and was there by the Time appointed. His Wife, her two eldest Children, and two of the Servants received with us. The young Clergyman performed the Office with much Decency, and a becoming Gravity. PHILOTHEUS during the whole Sacred Action continued on his Knees; his Hands and Eyes were for the most part lifted up to Heaven; except during the Confession, at which time he humbly cast his Eyes down to the Ground, as sensible of the Vileness of human Nature, and the Impurity which the best of Men are not free from. There appeared in him a mixture of Fervency and religious Composure. But when he had received the sacred Elements, we might guess at the divine Transports which affected his Soul, by the Joy which sparkled in his Eyes, and the Serenity which sat on his Countenance.

Two Days after this, the good Man was confined to his Bed by the Force of his Distemper, which now attacked him with greater Violence. We were in some fear that it would affect his Head, for between his Dozings he talked somewhat incoherently: but even what he then said, tended to

to God and Goodness. It pleased God to hear the Prayers that he had often made, that the Use of his Senses might be continued to him. For after these small Reveries, he fell into a sound Sleep; and when he waked, though the Fever was still high, his Head was perfectly clear, and continued so to his last Hour.

Eugen. I have often thought, BENEVOLUS, that Men under a Delirium have no uneasy Sensation of the Distemper. And therefore those who are light-headed, though what they say and do favours of Madness, and seems shocking to us; yet if they die under this Disorder, they probably feel no Pain, are under no Apprehensions of Death, and resign their Breath in the easiest manner.

Benevol. This may be true, EUGENIUS; but PHILOTHEUS had not Confidence enough to leap into Eternity with his Eyes shut, and yet he had Courage enough to look Death in the Face. He knew the Frailities of Mankind; he had a just Notion of his great Change; and therefore begged for the Use of his Senses, that he might employ them in fitting his Soul for a State of Separation. And when this Blessing was granted him, he spent the remaining three Days

(which

(which was all the Time he lived) in praying, hearing and meditating.)

His Son, his Curate, and sometimes myself, by turns, read to him those Portions of Scripture which the good Man himself pitched upon. The Book of Job was what he frequently named to us, because that Book, he used to say, not only set before us a noble Instance of Patience and Charity; but likewise gave us most lively and sublime Descriptions of God's Power and Providence, his Justice and Goodness. Sometimes he desired us to turn to the *Psalms of DAVID*, and pointed out to us those Psalms of Devotion which were suitable to the State both of Mind and Body which he was in.

On the Morning that he died, his sorrowful Family stood about him. They thought him near his End, and could not smother their Grief. He soon perceived it, and said,
“ Let none who love me, grieve that I am
“ entring into Happiness; Death is the
“ Gate of Life: My Master and only Saviour did himself pass through it, and
“ consecrate it for all his Followers.” Upon this he desired to hear the History of our Saviour’s Passion as recorded by St MATTHEW. And then after a short Pause which he seemed to spend in Meditation;
“ Thus, says he, CHRIST died, that I
“ might

“ might live. He hath conquered Death,
“ and no Christian can be detained by it.
“ I would not tire you; but yet am de-
“ sirous of hearing that sublime Chapter of
“ St. PAUL, the fifteenth of his first Epistle
“ to the *Corinthians*. It will be shortly
“ read over me, when I shall be insensible
“ of it, but shall be, through the Merits of
“ CHRIST, in Possession of the Joys it
“ mentions.”

This Chapter you know, EUGENIUS, is the Christian's Triumph over Death and the Grave, and therefore with the greatest Propriety the Church has ordered it for the Lesson in the Burial Service. It was read to him with Deliberation; he appeared all the while very attentive, but when we came to the fifty-seventh Verse, which is the last but one, he with all the little Vigour which was left, but with apparent Joy and Exultation, repeated it aloud thus, “ Thanks be to God, which giveth us the Victory, through our Lord JESUS CHRIST.” Then he added. “ Lord, I am thine! O JESUS save me! Come quickly, Lord JESUS!” He had no sooner said these Words, but he breathed his last; and went to take Possession of those Joys, which he had so quick a Sense, and such a well-grounded Expectation of.

Eugen.

Eugen. I am very much indebted to you, good BENEVOLUS, for the pathetical Relation you have given me of the Sicknes and Death of this pious Divine. I hope to make what you have said serviceable to myself. You have already put me upon thinking on Religion, in a graver manner than ever I did before. For though I esteemed it at a Distance, yet I cannot say that I ever yet considered it so earnestly, or looked upon it in so just and beautiful a View, as I have during the Time of your Discourse with me.

Benevol. I rejoice to hear it, EUGENIUS; and am glad that I can be any ways instrumental in doing you so real a Service. It confirms me in the Truth of the Observation I have often made, that a just Account of the Life and Death of one good Man, is capable of doing much more good than whole Treatises of Morality, and large didactical Discourses on the Duties of Religion.

Eugen. There is certainly, Sir, a great deal of Justice in your Remark. Precepts are dry and apt to tire; but Lives have something in them which is affecting and alluring. They seem to be written only to entertain us, and at the same time insensibly prevail on us to draw the Moral ourselfes. You know my Son, BENEVOLUS?

F

Benevol.

Benevol. I do; and he seems to be a Youth of good Hopes. Pray, what do you design him for?

Eugen. I have a pretty Living in my own Gift; and though I think that alone a very unwarrantable Reason for making a Son a Clergyman. Yet, I am determined to give him a learned Education, if I find (as I think I do) that his Genius lies that Way. And if his Morals and Inclinations give me farther Encouragement, I shall then be for putting him in the Ministry. But to have a Son of Mine a Clergyman, and yet to see him ignorant or any way unworthy of his honourable Function, is what would every Day of my Life give me the most disagreeable Reflections.

Benevol. Your Notions are excellent; and I wish your Son may make you happy, in proving as worthy a Divine as PHILOTHEUS.

Eugen. God grant he may! This I am sure that if you would give yourself the farther Trouble of letting me know the History of PHILOTHEUS's Life, as you have already of his excellent Death, it would enable me to inspire him with proper Senti-

Sentiments, and stir him up to imitate so much Goodness.

Benevol. I shall think it no Trouble, EUGENIUS, to give you a full Account of what you desire. But it now draws towards Evening, and I believe both you and I want a little Relaxation after our very serious Conference. Let me therefore desire you to send your Servant home, that your Family may not expect you to Night: You shall spend the Evening with us in a little inoffensive and amusing Conversation; and to morrow I shall be wholly at your Service.

Eugen. You greatly oblige me. I will give Orders to my Seryant, and accept of your kind Offer.

End of the First DIALOGUE.



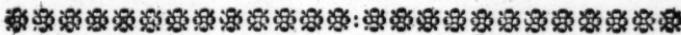
THE FORTYTHREE HUNDRED
THOUSANDTHREE HUNDRED AND EIGHTH

CHAP. LXXXVII. ON THE MARCH OF
THE TROOPS. AND THE DEATH
OF ALEXANDER. AND THE
DEATH OF DIOGENES. AND THE
DEATH OF ARISTOPHON. AND THE
DEATH OF HERODOTUS. AND THE
DEATH OF THUCYDIDES. AND THE
DEATH OF POLYBIUS. AND THE
DEATH OF LYSIAS. AND THE
DEATH OF PHOCION. AND THE
DEATH OF DEMOSTHENES. AND THE
DEATH OF ANTEPHON. AND THE
DEATH OF EURIPIDES. AND THE
DEATH OF SOLOFON. AND THE
DEATH OF CHORON. AND THE
DEATH OF ARISTOPHON. AND THE
DEATH OF CRATYLUS. AND THE
DEATH OF HERODOTUS. AND THE
DEATH OF POLYBIUS. AND THE
DEATH OF LYSIAS. AND THE
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DEATH OF CHORON. AND THE
DEATH OF ARISTOPHON. AND THE
DEATH OF CRATYLUS.

THE FORTYTHREE HUNDREDTHREE
THOUSANDTHREE HUNDRED AND EIGHTH



PHILOTHEUS.



DIALOGUE II.

The ARGUMENT.

EUGENIUS was yet at the House of BENEVOLUS, who is requested to continue and enlarge his Account of PHILOTHEUS. He readily complies with this Request, and beginning with his Birth and early Infancy, relates his Improvement at School and in the University, his being chose Fellow of the College, his going into Orders, and serving a Cure under EUBULUS, till the Bishop of the Diocese made him Vicar of a Market-Town.

Benevolus.

A Good Morning to you, Sir. I hope you rested well last Night.

Eugen. Very well, I thank you, Sir, till break of Day; and then the agreeable Image

of PHILOTHEUS took Possession of my Mind, and prevented me from closing my Eyes. I was impatient to see you, and claim your Promise; and wish that my Eagerness has not disturbed you before your Time.

Benevol. Not at all, EUGENIUS, for I am generally an early Riser. If you please, we will drink our Tea here in my Study, where we shall be free from Interruption. The Discourse which we yesterday fell accidentally into, made me give you the History in a poetical rather than a natural Order, by beginning with the last mournful Scene, an Account of the Funeral of my late valuable Friend. But now I shall change my Method, and beginning with his Birth, proceed to give you a regular and orderly Account of his Behaviour, and what happened to him in the several different Stages of his Life.

Eugen. You will greatly oblige me in so doing.

Benevol. PHILOTHEUS was born of a worthy Family. His Father was a Gentleman of a deserving Character. He was a good Churchman and a steady Loyalist. And was as much beloved for his hospitable and

and generous Disposition, as he was esteemed for his prudent Management and Oeconomy in his private Affairs. He had but a small Estate wherewith to bring up a numerous Family; and therefore placed all his Sons in some honest and creditable Employment. PHILOTHEUS was his eldest, and appearing to be a Youth of a grave and sober Genius, mixt with a natural Vivicacity; the Father took care to cultivate and improve his promising Parts, and destined him for a Scholar. For though the old Gentleman was not himself a Man of Letters, yet he rightly judged, that the Pursuit of Learning requires a decent Competency; and that some Estate sets a Clergyman above Contempt, and, by enabling him to do generous Actions, renders his pious Labours more successful. And besides this, he used often to say (as I have heard from his Son) that, as it was an Honour to any Family to have a Son in the Ministry; so he thought they could not shew a greater Respect to the Church, than by dedicating their First-born to the Service of Religion.

The young PHILOTHEUS made such a Proficiency in the School where his Father had placed him, that he was early qualified to pass an Examination at the College; But his Father, with the Advice of his Master, deferred sending him thither till he had

passed his seventeenth Year : for as the Schoolmaster observed, the last Year which Youths spend at School, is generally worth all the rest ; and when they are once thoroughly grounded in classical Learning, they are no sooner admitted into the College, but they may without any Let or Hindrance immediately apply themselves to academical Studies. And the prudent Father added this farther Observation, that it was soon enough for young Men to go to the University, at an Age when they begin to make a Judgment of the Manner in which they should spend their Time, the Company they should choose, and the youthful Extravagancies which they ought to avoid.

When PHILOTHEUS was at the University, he followed his Studies closely ; lived regularly ; was always present at the Lectures which were read either in public or private ; constantly attended the Worship of God in the College Chapel, and the Sermons in the University Church. Thus he became exemplary to his Equals, and his affable and inoffensive Behaviour made him beloved by them : Whilst his Modesty and Humility, joined to his Studiofulness and Sobriety, soon drew on him the Eyes and Favour of his Superiors ; who frequently conferred on him distinguishing Marks of their Approbation.

During

During the long Vacation, he usually went every Year to visit his Father : But yet did not follow the Example of many young Students, who look upon that Time as set apart solely for Sports, Visits, and trifling Amusements. Instead of this, he usually employed his Mornings in prosecuting, with his Book and his Pen, those Studies he had begun at College. And when he visited, he took care to frequent the Company of Persons of the most Learning and Ingenuity which the Neighbourhood afforded ; that their improving Conversation might make some Amends for the Loss of those Instructions which at other Times he received in the University.

At the End of four Years he took his first Degree of Bachelor of Arts : But the Degree itself did not confer so much Honour upon him, as the public Exercises which he was obliged to perform in order thereto ; by which he gained the general Applause of all who heard him ; and was highly admired for the Purity of his *Latin*, and the Acuteness and Solidity of his Arguments. I have, EUGENIUS, purposedly contracted my Account of his earlier Years, that I might have more Time to dwell upon what will be more worthy of your Attention. PHILOTHEUS was now in his Two and twentieth Year, and so was something too young to enter into the Ministry, to which

which he had solemnly resolved to dedicate himself. He had, besides, a just Notion of the Weightiness of that Charge, and the Difficulty of performing it: and considered with himself, that what he had hitherto learned were those Sciences, which though absolutely necessary, are yet only introductory to the Study of Divinity. But now he thought it high time to apply himself professedly to that sublime and extensive Science. And therefore he prevailed with his indulgent Father that he might still continue at the College, where he was sensible he should meet with more Helps and Advantages in this Respect, than any other Place could afford him.

Whilst he was diligently studying the Scriptures; endeavouring to find out the true Meaning of them, by the Assistance of the best Critics and Commentators; and searching the Fathers of the first Ages, that from their Writings he might settle in his Mind a true Notion of the Doctrines and Discipline of the primitive Church of C H R I S T; there happened a Vacancy in the College: upon which the Electors themselves intimated to PHILOTHEUS, that they would be thoroughly in his Interest, if he was willing to fill up the vacant Place. His Inclination of residing for some time in the University, and the Desire he had of easing his Father of the constant Expence
of

of his Education, made him readily give in to this Proposal: upon which he was honourably chosen Fellow of the College, by the unanimous Votes of all who were concerned in the Election.

When he arrived at the full Age of Twenty-three, which the Canons require as that before which no one can be ordained Deacon, he was much importuned by his learned Friends to enter into holy Orders, on account of the Credit he would bring to the sacred Function, and the Service one of his good Parts, Industry, and Sobriety, would be of to the Church. But notwithstanding all that they alledged, they were not able to gain him over to what they desired.

Eugen. I thought you said, **BENEVOLUS**, that he was fully determined to enter into the Ministry; and that it was with this View, that he had given himself wholly up to Theological Studies: How came he then so soon to alter his Mind?

Benevol. You mistake me, **EUGENIUS**: His Intention was not in the least altered; his Resolution remained still the same, but his Modesty inclined him to look upon himself as yet not sufficiently qualified for entering upon the Ministry. He was desirous, before he undertook so great a Charge,

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Charge, to furnish himself with a more compleat Knowledge of the Truth and Excellency of Christianity, and to be fully satisfied in the Religion and Polity of the Church of *England*; that he might not be at a Loss in giving a ready Account of the Faith that was in him, in proving the Truth of Christianity against Infidels, and in Defending the Church of *England* against all who oppose it.

There was a venerable old Gentleman, named **PHILOPHILUS**, who whilst he was alive honoured me with his Acquaintance: He has been dead some time: He was several Years older than **PHILOTHEUS**; he was Fellow of the same College, and was one of those who voted for him when he was chosen into that Post. This Gentleman favoured **PHILOTHEUS** first with his Patronage, and afterwards with a particular Intimacy; from him it was that I learned these several Transactions that passed whilst they both lived in that House of Learning: He has told me, that he often pressed **PHILOTHEUS** to take holy Orders, and that he answered him in the Manner I have mentioned; and told him, moreover, that he had no Notion of a Shepherd without a Flock: And though he would not condemn those who, after they were entered into the Ministry, still reside in the Colleges only that they may follow their private Studies:

yet,

yet, as for his own Part, he resolved, as soon as ever he should take the Cassock, to stir up the Gift that was given him by the *Imposition of Hands*, and to enter immediately upon some Cure of Souls.

After he had studied the Principles of his Religion, and the chief Points of Christianity in a general View ; he then set himself professedly to consider the Faith and Worship of a Member of the *Church of England*. He laid before him the *Thirty-nine Articles of Religion* ; and then endeavoured first throughly to make himself Master of the Terms in which each Article is framed, that he might fully understand the Sense and Meaning of the Church ; and afterwards he compared all the Assertions that he there found with the written Word of God, that he might judge for himself, whether there was any Disagreement between what the Church of *England* holds, and what the Scriptures teach. “ Fow how, would he say, can any one subscribe to these Articles, at his Entrance into the Ministry, and allow them to be agreeable to God’s Word, if he have not first seriously and diligently compared them therewith ? ”

For the same weighty Reason, when he had read over the *Homilies* of our Church, which are specially acknowledged and recommended in the Article, and contain, besides practical and useful Discourses, a fuller

fuller Explanation of some Doctrines of our Religion; he carefully perused the *Book of Common Prayer*, which must not only be allowed as lawful, but be constantly used by every Minister of our Church: And after this Perusal, he saw Reason sufficient to make him declare, that the Objections made against it were unjustifiable, since it was exactly conformable to the holy Scriptures, and could be well defended by the Practice of the primitive Church.

When he had gone thro' this laborious Task, he came to his worthy Friend, and, with an Air of Complacency and Modesty told him, he was now willing to comply with what he had formerly importuned him to; for that he had taken what Pains he could to qualify himself for that difficult Employ, and hoped that God would give him Grace so to improve himself in his future Studies, as to supply those Deficiencies which, notwithstanding his earnest Search after divine Knowledge, he still perceived within himself.

PHILOPHILUS was extremely pleased to find PHILOTHEUS in this Disposition. He did not question but that the young Student was better qualified for the Charge he was going to undertake, than his Modesty would let him boast that he was. He encouraged him in his Design, and in a few Days acquainted

quainted him, that he had provided him an Employment; which was to assist EUBULUS, a reverend old Clergyman, who was Rector of a Parish in the midway between the College and the Town where PHILOTHEUS was born: — that the Place was esteemed to be very healthy, and that such an advantageous Situation would give him the better Opportunity, when his Business permitted him, of visiting his Relations, and on the other hand, of coming to the University, when any Affairs of the College required his Presence there.

PHILOTHEUS seemed very well satisfied with this Proposal, and was not wanting in gratefully acknowledging the friendly Care of PHILOPHILUS; but he was something inquisitive after the Character of the Rector whose Curate he was to be. His Colleague informed him that EUBULUS was devout, studious, and learned; that he constantly resided in his Parish, and had for many Years performed the Duty of a careful and vigilant Pastor, without any one to assist him: But that now, being in Years, he was desirous of taking some deserving young Gentleman into his House, to ease him of Part of his Burden.

Our young Student no sooner heard his Friend's Account, but he interrupted him with a visible Appearance of Joy. “ How
“ happy

" happy am I like to be, says he, under
" the Eye of so valuable a Man! His
" Learning and Experience will direct my
" Studies, instruct me in the Pastoral
" Charge, and teach me how to regulate
" my Conduct in that new Station of Life."

He from this Moment grew impatient
of settling himself in a Place, from whence
he expected so much Improvement and
Satisfaction.

No Time was now lost in applying to
the Bishop of the Diocese for holy Orders.
PHILOTHEUS's Behaviour had been such,
that he found no Difficulty in procuring
ample Testimonials of it: And when he
waited on his Diocesan for Examination,
he gave his Lordship such compleat Satis-
faction in regard to the Soundness of his
Doctrine and the Depth of his Learning,
that the Bishop dismissed him with extraor-
dinary Marks of his Approbation.

The Ember-Week preceding the Ordi-
nation he spent in a devout and retired
manner; in Fasting and Prayer, Reading
and Meditating; in considering seriously
the weighty Charge he was going to under-
take, and in a careful and leisurely Perusal
of the Office for *Ordaining of Deacons*. He
then practised himself the Advice, which
he afterwards occasionally gave to all those
Candidates for holy Orders who at any
time

time applied themselves to him: that Fasting and Prayer were necessary to draw down GOD's Blessing on this their most solemn Undertaking: — And that, besides this, they should thoroughly study the Ordination Office, that they might be well acquainted with the Duties of the Function they were entring into; with the serious Demands which were to be made to them; and the solemn Promises they were to make at the holy Altar.

Eugen. May I interrupt you, Sir, and desire to know what was your Friend's Opinion of that Part of the Service you speak of, where a *Call from Heaven* is made a necessary Qualification in the Candidates for Orders? For my own Part, I profess my Ignorance of the Meaning of it.

Benevol. You are mistaken, I believe, EUGENIUS, in the Expression; for I know of none such in the whole Office. But here is the Book, Sir. — Please to shew me the Passage you refer to.

Eugen. I will so.— Here it is. It is the first Inquiry that the Bishop makes to the Candidates. I will read the Words.—
“ Do you trust that you are inwardly
“ moved by the Holy Ghost to take upon
G “ you

" you this Office and Ministratⁿon, to serve
" GOD for the Promoting of his Glory,
" and the Edifying of his People?"

Benevol. You see, EUGENIUS, those Words do not imply any miraculous outward Call from Heaven, like to that by which St PAUL was moved to enter into the Christian Ministry: But they regard an internal Motion of the Soul, an hearty Desire of entring into the Ministry, grounded on a Zeal for the Honour of GOD and the Good of Souls: and he who finds himself thus inclined may well be said to be " moved by the Holy Ghost."

There is indeed, besides this, a kind of external Call required by our Church, who expects that none shall be admitted into holy Orders, unless they have some spiritual Employment or particular Cure, which may give them an Opportunity, and lay an Obligation on them, of officiating in the Church of CHRIST; and which is attended with such a Stipend or Income as may keep them above Necessity. By this means Care is taken that the Clergy should be provided both with Employment and Maintenance, and so be kept both from Idleness and Contempt.

Eugen.

Eugen. This Designation to some particular Charge in the Church, is, I think, **BENEVOLUS**, what is usually called *a Title*. Now I happened once to meet with a young Scholar who offered himself as a Candidate for Orders, and had a Letter to the Bishop signed by a Parish Minister, who therein promised his Lordship to take the Gentleman for his Curate, and to allow him such a Salary as he named in his Letter, if the Bishop would please to ordain him.

Benevol. That is the common Method, Sir.

Eugen. It may be so; but upon mentioning the Name of the Town, the young Man gave me to understand that it was a Place so very disagreeable on several Accounts, that he would not live there for an hundred a Year, which was more than double the annual Sum mentioned in the Letter. Doth not this favour of indirect Practice, for a Person to make use of a Title to obtain holy Orders, without any Design of serving the Cure?

Benevol. This is, indeed, a very unwar-rantable Method of proceeding, and yet these kind of *False Titles* are too often made use of. The Bishop who ordains any upon them

them is entirely innocent, for he depends wholly upon the Certificate of the Incumbent ; but a Minister who sends such a collusive Letter, is highly blameable for imposing on his Diocesan, and being principally instrumental in bringing a Person into the Ministry contrary to the express Rules and constant Practice of the Church. As to the Candidate for Orders who exhibits such a false Title, he is guilty of a complicated Fault ; he helps to over-stock the Church with a larger Number of Clergy than she can employ or maintain, and this must necessarily render the Ministry contemptible : He aims at obtaining a sacred Function by the means of a Lie, and, as my good Friend used to say upon this Occasion, he commits the worst kind of *Simony*, whilst he acts as if the *Gift of God*, which may not be purchased with Money, might be lawfully procured by Falshood and Deceit.

Eugen. What you say, *BENEVOLUS*, has a great deal of Reason in it. Excuse the Interruption I have given you, and let us return to *PHILOTHEUS*.

Benevol. When the Ordination was over, he seriously reviewed the Vows he had made at *God's Altar*; and with all Humility begged

begged a Blessing on himself, and divine Grace to enable him faithfully to perform what he had undertaken.

After this he immediately entered on his Curacy; and there found the old Clergyman who employed him fully anfwer his Expectation. He now looked upon himself and his Studies as wholly dedicated to God and his Church, and took all the Pains he could to furnish his Mind with such divine Knowledge as his new Profession obliged him to excel in. He imposed it on himself as a constant Task, to read every Morning a Chapter out of the Old Testament and one out of the New. And this he did, not in a cursory or negligent Way, but so as to understand what he read. Where he met with Difficulties, he did not pass them over, but stopped till he had conquered them, and came to the true Sense of the Passage. He consulted the original Text, and if that did not clear up his Doubt, he then advised with the Commentators; and if he was still dubious of the true Meaning, he would take the first Opportunity modestly to mention his Scruples to his learned Rector, who was always ready to give him his Opinion, and encouraged him at any Time to ask it.

Eugen.

Eugen. Let me ask you, Sir, How came he to read the Scriptures in *English*, when his Learning qualified him to do it in the original Language?

Benevol. He well understood the Originals, and often read the Scriptures in them. But as he had determined to begin every Day with this Exercise, and so to read the whole Bible through from the Beginning to the End, he rather chose to read it in his Mother Tongue, and in that Translation which is used in the Church, which by this means growing familiar to him, he was the readier in citing Texts as Occasion offered either in private or in the Pulpit. The holy Scriptures themselves, in whatever Language they appear, carry with them such plain Marks of Truth and Divinity, as demand a high Respect; but, I think, and I believe I am not partial in my Opinion, that the Phrase and Turn of our *English* Bible hath in it something peculiarly adapted to express the Sentiments of the Almighty; and as common Use hath, besides, made the Words and Expressions thereof venerable to an *English* Ear, so a Minister is like to do the more Good among his People, when not only the Sense of the Scriptures, but even the Words of our vulgar

vulgar Translation, occur readily to him : And this made PHILOTHEUS say, that he desired the original Text of the Scriptures should be in his Head and in his Heart, but that the *English* Bible should be always in his Hands.

Eugen. You have throughly answered my Question : And I long to hear the Satisfaction which PHILOTHEUS gave under his new Employ.

Benevol. The first Time he appeared in public was in the Desk, where he discovered an agreeable Mixture of Modeity and Devotion. His Voice was naturally clear and melodious ; but he was not as yet so well acquainted with its Compass, nor had learned to raise it to that becoming pitch, which, as he afterwards experienced, would make it suit every Church, and every Congregation. After he came home, EUBULUS encouraged him, by telling him, he was pleased to hear him officiate with so much Decency, and read the Service with so much Devotion ; that he laid the Emphasis in its proper Place, and rendered the Sense easy by regarding the Stops. " Your Voice, said " he, is good, and a little Practice will " soon make you improve it." To which PHILOTHEUS modestly replied, " With the " Assistance

" Assistance of your Instruction, Sir, I
" hope I shall improve myself in this, and
" every other Branch of my Duty."

Eugen. Either, **BENEVOLUS**, young Men are not at present so willing and desirous of being instructed ; or, their Elders are not so ready to animadvert upon them, and give them Information. For I have often observed the Common Prayer so disguised and abused by negligent Readers, that if I had not had the Book before me, I should scarce have known what the Minister was about. I need not tell you, that the Delivery of some is so heavy and tedious, and their Pauses so many and so improperly placed, that it is irksome to hear them ; whilst others, without Regard to any Stops, hurry on from the Beginning to the End, as if they were tired with the Business, and had a Mind to make a speedy End of it, that they might go about something else : That some disfigure the Service with frequent Blunders and Mistakes, or a constant ill Pronunciation ; whilst others by their careless and indecent Gestures, or by a nice and finical Affectation, Disgrace the Gravity of their Function.

Benevol. I hope these Abuses do not occur so often as is imagined ; and wish I could say

Say there is no Ground for your Observation ; for surely there can be no Part of the Office of a Minister which demands greater Care and Decency than when he is speaking to the Almighty, and offering up to him the joint Prayers of the Congregation. And, to say the Truth, it is far from being the easiest Part of a Clergyman's Duty, to read the Prayers properly ; and if we regard only the Delivery, I know not but we may generally find more good Preachers than good Readers. If I may be permitted to give my Opinion of Things out of my Sphere, I should think it pretty easy to deliver with tolerable Propriety what a Man hath composed himself : But to give its proper Weight and Significancy to a set Form, so variously contrived and so judiciously framed as our Liturgy is ; To read the Exhortations with an affectionate Tenderness, — the Absolutions and the Commandments with a becoming Authority, — the Deprecations and Confessions with a Voice, which discovers a lowly Sense of our own Vilenes, — the Supplications and Intercessions with an ardent Zeal and submissive Fervency, — the Lessons and other Portions of Scripture with an awful and emphatical Regularity, — and the Psalms and Praises with a religious Cheerfulness ; is a Work

of no small Labour, and requires no ordinary Skill and Judgment.

But perhaps you want to see our young Divine in the Pulpit: — The first Sunday the Rector himself preached, and so if his Health permitted, continued to do every other Sunday; and when PHILOTHEUS preached, EUBULUS usually either read the whole Service, or at least the Communion Service. PHILOTHEUS was not wanting in offering to preach oftener and to do the whole Duty; but his Rector told him, that he had taken a Curate, not with a View that he might indulge himself in a total Exemption from all Parish Duties, and impose all the Labour on the Gentleman whom he employed; but, as he was old and grew infirm, that when his own Health would not permit, he might have his Place well supplied, and no Part of his Duty might be neglected. “ I look upon you, Sir, said he to PHILOTHEUS, not as a Servant, but as a Brother; and whenever I am able, I propose to take a Brother’s Part, and share the Labour with you: At other Times I shall be obliged to leave it all to you. As to Preaching, I have been constantly employed in it for so many Years, that it is become easy to me, and we will supply the Pulpit by turns. In this, as well as in other Things, I would consult your

“ Advan-

“ Advantage: For I have made it my Observation, that nothing is more likely to spoil a Preacher, than to be obliged, as soon as he is in Orders, to preach too frequently. He cannot be supposed to be thoroughly stocked with theological Learning, and what Time can he have to improve himself herein, when besides, perhaps, the Labour of other Parochial Duties, he is forced to compose two Sermons against the approaching Sunday? Nay, allow that he has but one upon his Hands every Week; I am afraid, either the Irregularity of his Method, the Insipidness of his Observations, the Meanness or Obscurity of his Style, or the want of Spirit, Solidity and Accuracy, will discover the Discourse to be drawn up in a hurry. It is an easy Matter to fill a Sheet or two of Paper with good Sayings and Texts of Scripture; but not so easy to make a good Sermon. It requires much Thought and Labour, and demands all the Skill of a young Divine, to explain a Text with Clearness; to draw Doctrines from it judiciously; to allege pertinent Texts of holy Writ to confirm them; to set Virtue in a fair Light, and Vice in a proper Point of View; to deter Men forcibly from the one, and persuasively to encourage them

“ in the Pursuit of the other ; to write so
“ as to be understood by the People, with-
“ out affecting high and bombast Express-
“ ions, or descending to low and unbe-
“ coming Phrases.”

PHILOTHEUS was not wanting in expressing his Gratitude, and treasured up in his Mind every Sentence of the good old Man. This Conversation had made him somewhat more diffident of himself ; and the first time he preached before the Rector, he seemed to be under more than ordinary Concern ; but the Parishioners discovered in their Looks the Satisfaction they received from the new Curate ; And, in walking from Church, EUBULUS spoke very handsomely of his Discourse and Delivery, but in such a manner as might not offend his Modesty.

Eugen. Your Friend, sure, was very happy to fall into such Hands.

Benevol. He was indeed, *EUGENIUS*, and often reflected on it afterwards with Pleasure ; and owned the Goodness of Providence in thus settling him on his first Entrance into the Ministry ; for, said he,
“ Whatever Advances and Improvement I
“ have since made, I acknowledge, under
“ God,

“ God, owing to the Goodness, the Advice,
“ and the Example of EUBULUS.”

I should have told you that what added to his Happiness, was, that he lived in the House with his venerable Rector, who, besides his Board, allowed him as generous a Stipend as the Value of the Living would afford. He was welcome to all the Privileges of the House, and never took any which were improper: He lived as a Son in the Family, and had the Advantage of borrowing Books out of the old Gentleman's Study, and generally consulted him as to the Choice of them.

As PHILOTHEUS received many Advantages from his Situation, so EUBULUS was pleased in having in his House so agreeable a Companion: For his Family was now reduced, and consisted only of himself and his Wife: They had but two Children left, and they were at this Time both from home: The Son had been lately sent to *London* and bound to a good Trade: And the Daughter, who was nine Years old, at the prudent Mother's Request, was just put to a good Boarding-School, in order to obtain there those Qualifications which were not to be learned in a Country-Village.

PHILOTHEUS spent his first Year here very agreeably, and tied himself down to his Studies and his Duty; except that twice in

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that Time he made a Visit of two or three Days to his Father.

The next Year he had a Call to his College to take his Degree of Master of Arts. The Rector was so obliging as to take all the Duty of the Parish upon himself during his Absence. When he came to the University, PHILOPHILUS received him with open Arms, and was highly pleased to hear him own himself so happy under the Roof and the Eye of EUBULUS, to whom he had recommended him.

The Busines of his Degree being over, he procured proper Testimonials, and offered himself to the Bishop as a Candidate for the Sacred Order of Priesthood. His Lordship who had been extremely well satisfied with his Sufficiency when he ordained him Deacon; was much more surprised with the Improvement which, upon his Examination, he appeared to have made since that Time, and encouraged him with paternal Commendation, and hopes of having his Diligence in due Time rewarded.

PHILOTHEUS, upon the Return to his Curacy, being in full Orders, consecrated the Holy Sacrament, and behaved at the Altar with so much Reverence and Devotion, that all were edified by his Carriage, and that divine Office itself appeared truly venerable during his Ministration.

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He was now frequently employed by EUBULUS in visiting the Sick, a Duty which the Rector had before chiefly reserved to himself; because he thought it could be more profitably performed, by one who had lived long in the World, and made many Observations on the Tempers and Dispositions, the Passions and Failings of Mankind: but he now thought PHILOTHEUS had Skill, Prudence, and Piety enough, to be intrusted with that weighty Charge, and in Effect, found himself not mistaken herein.

Eugen. I see, BENEVOLUS, in the young Clergyman all the flowry Blossoms which afterwards produced such fair Fruit in the venerable PHILOTHEUS. But how long, I pray you, did he supply this Cure, and what occasioned his leaving it?

Benevol. You shall soon know, EUGENIUS: He continued there in all about Four Years. In the Third of these, he had the Misfortune to lose his worthy Father, after a short Illness. He was with him in his last Sicknes, and received his Blessing. He was truly concerned at his Death, but resigned his tender Parent to GOD in a manner which became a good Christian. I shall dwell no longer on this

melancholy Period: My yefterday's Discourse was wholly of this gloomy Caſt, and I would willingly entertain you to Day with ſomething more cheerful.

The old Gentleman provided decently for all his Children, and at his Death PHILOTHEUS became poſſeffed of a Landed Estate of Sixty Pounds per annum and up-wards. EUBULUS doubted with himſelf whether he ſhould loſe his Curate, upon this Fortune falling to him. One Evening, as they ſat together, the Rector, with an intent to ſound him, began as follows :
“ I am intirely ſatisfied with your affiſting
“ me in my Cure; and as I am but lonely,
“ now my Family is diſperſed, your Com-
“ pany makes my old Age wear away the
“ more agreeably. But you are now of an
“ Age to push your Fortune; and if you,
“ like other young Gentlemen of Parts
“ and Learning, are unwilling any longer
“ to be shut up in a Corner of the World,
“ and be buried as it were in a Country
“ Curacy : — If you, I ſay, PHILOTHEUS,
“ have a mind to ſee *London*, and procure
“ yourſelf ſome Employ in a Place where
“ your Merit will be more conſpicuous,
“ and more likely to be taken Notice of
“ and rewarded; I do not ſee but your
“ Person and Parts, your Learning and
“ Address, will give you as fair a Claim
“ to

“ to Preferment, as any one I ever knew :
“ And if you should be thus inclined, now
“ you have something which will maintain
“ you with Decency till some Employment
“ falls, I love you too well to hinder your
“ Advancement ; and though you leave
“ me, I shall constantly wish you Success
“ and Happiness, and desire always to be
“ looked upon as your hearty Friend.”

The old Gentleman spoke this with a composed Countenance, and at the same Time viewed PHILOTHEUS to see the Effect of his Discourse ; he observed his Colour to go and come, and that he was under a good deal of Uneasiness. After a short Space he recovered himself well enough to say, “ Shall
“ I beg, good Sir, that you will give me
“ a short Answer to one plain Question ?
“ Is it your Desire that I should leave your
“ Cure and your House ? ” EUBULUS had no sooner answered, No ; but PHILOTHEUS with some generous Warmth and Emotion replied : “ From the first Time I had the
“ Happiness of your Acquaintance, and of
“ being received into your House, I have
“ ever honoured you as a Father, and re-
“ verenced you as a Tutor and Guide of
“ my inexperienced Age. If I have any
“ thing good in me, I owe it to EUBU-
“ LUS. — And shall I thus requite your
“ Goodness, and discover my own Fickle-
“ ness,

“ nefs, by leaving the solid and real Plea-
“ sure I here enjoy, for an empty Shadow,
“ a vain Appearance of Happiness, and
“ (perhaps) groundless and fallible Hopes
“ of Promotion? Gratitude and Prudence,
“ good Sir, forbid this; and Religion more-
“ over instructs me, that Providence over-
“ looks us all, and placeth every one in
“ such a Situation as he hath destined for
“ him. It is that kind Providence which
“ hath fixed me here; and it shall not be
“ my Fault, but I will stay here and go
“ on in my Duty, unless the same good
“ Providence shall think fit to call me
“ hence, and vouchsafe to place me in some
“ other Station. If the Lord is our Por-
“ tion and our Inheritance, then surely we
“ may leave it to Heaven to take Care of
“ us on Earth; and, I think it very un-
“ becoming in a Clergyman, above all
“ other Men, to be griping and avaricious,
“ and greedily to hunt after Promotion.
“ If the Lord of the Vineyard hath need of
“ our Labour in any Part of it, he can call
“ us whereever we are; and the Eye of
“ Providence can see as clearly and distin-
“ ly in an obscure Village, as in a splendid
“ City.”

EUBULUS heard him with the utmost At-
tention, and PHILOTHEUS had no sooner
ended, than the old Man shewed the Height
of

of his Satisfaction by tenderly embracing him. He made a short Apology for introducing this Subject, which he owned he did only to try his Inclinations. He commended the Justness of his Thoughts, and his truly pious and disinterested Resolutions. He thanked him for his kind Sentiments in relation to himself; and cried out, “ Shall I
“ then longer enjoy my dear PHILOTHEUS,
“ my Brother and my Friend? The God
“ whom you serve and rely upon, will not
“ let your Merit go unrewarded ! ”

Upon this PHILOTHEUS blushed, and shewed that nothing gave him more Uneasiness than Praise: but looking up with a becoming Smile, he asked EUBULUS, how he could use him thus, and with an artful Contrivance draw from him his secret Resolutions, which otherwise would have remained concealed in his Soul? “ But, says
“ he, I will not resent it; since you allow
“ me to call you my Friend, you have a
“ Right to know those Thoughts of mine,
“ which I would industriously hide from
“ others.”

EUBULUS after this was much pleased that he was not as yet to lose his Curate: and PHILOTHEUS plied himself closely to his Studies, and made such his Choice, as either mediately or directly tended to improve him in his Profession, and make him

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an able Divine. He never forgot to beg a Blessing on his Labours, and was constant and zealous in his Petitions for heavenly Wisdom. He was very diligent in his Cure, and conscientiously performed the Charge which was committed to him.

Eugen. He had, I hope, a good Share of Health in his Youth; otherwise such close Application to Business and Study would have been too much for him.

Benevol. He was happy, *EUGENIUS*, in a good Constitution, which he had never abused by any kind of Intemperance. He was always an early Riser, and by that means gained more Time for his Studies than some others spend in them.

Eugen. But sure, *BENEVOLUS*, some Relaxation, some Exercise is requisite even for the best Constitution?

Benevol. It is so, and he had both his Exercises and his Diversions; but they were well chosen, and so managed as not to interrupt his greater Affairs. When bad Weather confined him to the House, he sometimes relieved his Mind with an Air on the Harpsichord; for he had a Taste for Music you know, and some Skill in fingering that

that Instrument: At other Times he would amuse himself with dipping into Books of a nature different from those which were his usual Companions : Chaste Poetry and History hindred many an Hour from becoming dull and tedious ; they at the same Time amused and improved him ; the former giving a lively turn to his Thought, and helping to improve his Stile ; whilst the latter let him very much into the Knowledge of Mankind.

When the Weather permitted, he would often walk round the Parish, and pay friendly Visits to the Neighbours ; He would amuse himself in talking to the Children, and in a familiar manner instil into their tender Minds right Notions of Truth, Justice and Piety. He spent some Time in the Garden, admiring the great Author of Nature in his Works of Use and Beauty, and employing himself with the Knife or the Spade. He frequently rode out, which was his principal Exercise ; and whilst he was on horseback, he did not think the Time lost, for he had then Leisure to look back on what he had been reading, to turn it over in his Mind, and improve upon it : or if he had pitched upon any Text to discourse on, he could, whilst he was riding, consider which was the most proper Method of handling it, and in what Manner he might

might frame a Sermon upon it. If EUBULUS rode with him, as he sometimes did whilst his Health permitted, then you may be sure the Time passed in an agreeable and improving manner : the variegated Beauties of the Sky, the Verdure of the Grafs, the Evenness of the Plain, the Inequality of the Hills, the flowring Pride of the Shrubs, the luxuriant Produce of the Trees, and the waving Glory of the ripening Corn, the bubbling Springs of Crystal-Water, and the Intermixture of Rivulets, can never fail of filling such Travellers with a rational Joy, and of making them break out into Strains of Wonder and Admiration, when from hence they are brought to reflect on the Greatness, the Goodness, and the Wisdom of that glorious Being, who made all that they see out of Nothing, and reduced it to this excellent Form and Order for the Pleasure and Use of Man.

Eugen. Methinks, BENEVOLUS, you grow poetical.

Benevol. If I do, it is the Subject that elevates my Thoughts and Expressions.

Eugen. When we consider rightly, and think in this Manner, every Ride or Walk must be a rational Amusement, or rather an

an improving Study. You make me, BE-
NEVOLUS, quite ashamed of myself: I have,
I believe, rode as much Ground as most
Men; and I think I am the stronger and
healthier, but I cannot say the wiser for it.
I never before looked upon Riding as any
other than an Exercise of the Body, but for
the future I shall look upon it as an Exer-
cise of the Mind too. I blush to think
how often I have misspent my Time in
running after a Fox or a Hare, and whilst
I rode briskly to be in at the Death of the
senseless Creature, have more irrationally
myself trampled upon those Beauties, which
you have taught me from henceforth to
observe and admire.

Benevol. Your good Sense, dear EUGE-
NIUS, cannot but exert itself; and I am
extremely glad that any thing which I say,
should make you think aright.

Eugen. PHILOTHEUS was very happy in
meeting with an EUBULUS, in the Prime of
his Years; and though I am more in the
decline of Life, though not an old Man, I
hope it is not too late for me to mend, and
think better. I have, I think, but few
Vices; but when I look into myself, I do
not see many Virtues. I am now satisfied,
that he who only doth no Harm, is at the
best

best but a useless, insipid Creature. But it is my Happiness now to have found a **BENEVOLUS**, from whom I expect to learn a new Lesson, to live like a Man and a Christian. But I will now interrupt you no longer.

Benevol. By that Time PHILOTHEUS had been in this happy Situation about four Years, he received a Message from the Bishop of the Dioceſe who desired to speak with him. This at first a little startled him ; but when he had recollecteſt himself, and was not conscious of any thing he had done which might lay him under his Dioceſan's Displeaſure, he prepared himself to wait on his Lordſhip.

This truly reverend Prelate was a Man of great Piety and Learning: In him there was a proper Mixture of the Humility of a Christian and the Authority of a Bishop. When the Affairs of the Nation did not require his Preſence in Parliament, he usuallу reſided at his Episcopal Palace, which was advantageouſly ſeated near the Middle of his Dioceſe. By this Means he the more readily came to know the Condition of his Churches and the Character of his Clergy. He was very cautious in confeſſing Orders and granting Licences to Curates. A Testimoniāl in the usual Form was not Satisfactory

factory to him, unless he was equally satisfied with the Characters of those who signed it ; and if he had any Reason to suspect that any Imposition was designed, he took Care by his Archdeacon or Chaplains to sift out the Matter, before he would admit the Candidate into Orders. He as much as possible discouraged *False Titles*, both in exclaiming against them in his pastoral Charges and in private Conversation. If he mistrusted any thing of that kind, when young Men offered themselves to be ordained, or any thing that favoured of Simony or a corrupt Contract, when a Clergyman came for Institution ; he would examine the Party in a grave but tender manner, exhorting him to deal ingenuously, and declaring, and shewing him the hainous Sinfulness of such Practices. He had by his own Industry composed, and written with his own Hand, a regular Notitia of his whole Diocese, wherein every Living, Church and Chapel, was set down in a regular Method, with the Names of the respective Patrons, Incumbents, Curates and Lecturers, where there were any ; their Ages and Degrees ; by whom and when ordained and instituted ; what other Preferments they had ; the reputed Value of each Living ; and the Salary of every Curate. He had, besides this, another Book, of a more pri-

vate Nature, in which were contained in an alphabetical Order the Names of all the Clergy, with private Marks annexed, which comprehended their Characters as to Piety, Sobriety, Industry and Learning. By this Means he had always his whole Diocese in his View, which appeared to him as a large Family which he thought himself in Duty bound to look after, and in some degree to provide for. The Candidates for Orders were always examined either by himself or in his Presence, not only as to their Skill in Languages, but likewise as to their Knowledge in the Principles of Religion; and their Proficiency he took Care to minute down in his Alphabet, that he might have a Rule, whereby to judge of the Improvement they afterwards made. He called his own Clergy his Sons, and never but on very extraordinary Reasons bestowed any of the Preferments in his own Gift upon any but those of his own Diocese. He never encouraged Recommendations, for he himself best knew his Clergy and what they deserved; and he was never backward in rewarding them. He knew the real Worth of EUBULUS, and had a great Regard for him. He had conceived a very good Opinion of PHILOTHEUS, and took Care by proper and private Inquiries to be convinced that he was not mistaken.

Eugen.

Eugen. I fear, Sir, EUBULUS is going to part with his Curate; and already grieve for the old Gentleman's Loss, as much as I shall rejoice at the Promotion of PHILOTHEUS, which he could not miss under the distinguishing Eye of such a Prelate.

Benevol. You are in the right, EUGENIUS. PHILOTHEUS approached his Lordship with respectful Modesty, and the usual Compliment of a bended Knee. The Prelate rose out of his Chair, gave him his Episcopal Blessing, and with a condescending Smile bid him sit down by him.

"PHILOTHEUS, said his Lordship, I have
"had you long in my Eye: Your Abilities
"when I first ordained you, and the
"Improvement you made before your
"second Examination, are what I have
"not forgot: Your Behaviour in the Parish
"where you are at present fixed, is what I
"am well acquainted with: and I have
"now sent for you, to let you know the
"good Esteem I have for you."— Here
PHILOTHEUS looked modestly down and bowed, whilst the Bishop proceeded,—
"And to give you a small Token of my
"good Will, the Vicarage of the neigh-
"bouring Market-Town is this Week be-
"come vacant by the Death of the late In-

“ cumbent; I am the Patron of it: I have
“ had no Application made to me for it,
“ because I always discourage such Me-
“ thods; nor has any one ever solicited me
“ in your Behalf: But as I know the Cure
“ and know you, I freely give it you, and
“ wish you Joy of it.”

PHILOTHEUS, confounded at the Generosity of the Prelate, began in the humblest Manner to thank him for his Goodness; But his Lordship interrupted him,— “ Let your Thanks be given to Providence, who hath qualified you for it, and calls you to it; I am only a poor Instrument in the Hand of God; and as I know you fit for it, it is my Duty to fix you in it. As it is a Vicarage, you know, both the Laws of the Church and the Oath which you are to take, will tie you down to perpetual Residence, unless I shall think fit otherwise to dispense with you.” You have been so good, my Lord, replied PHILOTHEUS, that I shall not farther trespass upon you, or desire any Dispensation: A Sense of my Duty will oblige me to constant Residence; and I shall have no other Way, but by unwearied Diligence in my Parish, to convince the World that your Lordship hath not made an improper Choice in me.” You speak well, said the Prelate, and may

“ God

“ GOD confirm your good Resolutions,
“ and enable you to put them into Practice ! But consider with yourself ; — The
“ House is something out of Repair, and
“ it will require some Time to fit it up and
“ furnish it : And then your Curacy can-
“ not well be quitted of a sudden ; The
“ whole Duty of that Parish is now too hard
“ for the good EUBULUS ; and he will be
“ loth to take a Curate, till he can meet
“ with one well recommended : so that
“ when he is provided with an Assistant,
“ and as soon as the House can be made
“ ready to receive you, I shall expect you
“ to reside ; and, till then, you have my
“ free Leave to continue as you are : only
“ let me see you on Monday, when
“ your Instruments shall be ready, and I
“ will collate you, that you may be put in
“ Possession.”

Eugen. May Merit always meet thus with its due Reward ! You have obliged me with so full an Account of the former Part of PHILOTHEUS's Life, that I perceive there must be much more behind. And therefore if you please we will rest a little ; and I shall beg you another Time to continue your Narration.

Benevol.

Benevol. I fear, EUGENIUS, I have tired you with what I have said already, and in enlarging too much upon several little Particulars. After Dinner, I will endeavour to finish my Story, and will shorten it as much as I can.

Eugen. I must beg your Pardon, Sir, for the Present, for I have an Engagement of Business this Afternoon, which obliges me now to return you Thanks, and take my Leave: But if you will favour me with the remaining Part of the good Man's Life, and promise not to leave out or contract the least Circumstance that occurs to your Memory; I will wait on you some Morning early next Week, and lay myself under fresh Obligations to you.

Benevol. It shall be so then: EUGENIUS was always welcome to BENEVOLUS; but will for the future be more so than ever.

End of the Second DIALOGUE.



PHILO-



PHILOTHEUS.



DIALOGUE III.

The ARGUMENT.

EUGENIUS pays another Visit to BENEVOLUS, and desires him to go on with the Life of PHILOTHEUS. He complies with this Request. PHILOTHEUS repairs the Vicarage-house, and goes to reside in it. His Care of the Parish, and Behaviour to his Parishioners. His being a Member of a Music-Meeting, where BENEVOLUS became first acquainted with him, and was reformed by him. His Method of dealing with Roman Catholics, Dissenters, Rakes and Infidels. After having been about seven Years Vicar here, he was presented by EUSEBIUS to a Rectory of better Value in a Country Village; upon which he resigns the Vicarage, resides upon his new Living, and marries EMILIA the Daughter of EUBULUS.

Eugenius.

Eugenius.

BENEVOLUS, your Servant, you see I am as good as my Word, and now claim your Promise. I am come to wait on you thus early, to give you more Leisure to relate what I eagerly long to hear. No Abridgments, I beseech you.— I doat on the Character of your late dear Friend; and can myself add one Thing to it, which will bring no Discredit to his Memory, that he hath made a Convert after his Death.

I *Benevol.* I am very glad to hear it, EUGENIUS: And I will continue my Narration, if it will be agreeable to you.

Eugen. It will be very much so. But, I think, I ought to apologize for my leaving you the last Time somewhat abruptly. I had, indeed, appointed Business that Afternoon; but there was another Reason likewise which made me break off the Conversation. You had said as much, or more than I could well remember; and I was determined to be something the better for what I had heard. I had made a full Meal, and I was willing to digest it, before I called for more Nourishment. To speak plainly:— As I was riding from your House, I began to reflect very seriously
on

on the Conversation we had, and on the amiable Characters you had so skilfully set before me. Surely, thought I, there must be something very divine in Religion and Goodness, when Men of so much Sense and Learning do, without any interested or narrow Views, give themselves up wholly to be actuated by it! And do not I myself act very weakly, and in a manner inconsistent with the Sense which it hath pleased God to bestow upon me, whilst I neglect the great Duty of a Man, and am careless in Matters of Religion? Piety in a Clergyman, said I, shines indeed with a peculiar Lustre; but surely it is not confined to that Profession, and will with as much Propriety become the Ornament of a Gentleman.

From hence I fell into some very grave Thoughts about the Clergy. I considered them as an Order of Men separated by God for his Service, and the Benefit of Mankind: and reflected with Indignation on that Slight and Contempt with which they are too commonly regarded, and those low Jests and farcastical Flings which we often find thrown upon the *Parsons*, as they are called in Derision; and this even by those who would take it very ill, if we should call in Question either their good Sense, or their good Manners.

After this I began to condemn myself for having sometimes complied with this indecent and unreasonable Fashion, and determined for the future to avoid and discourage it. For, as I then argued with myself, if any of those, who have taken on them that sacred Function, misbehave themselves, and act contrary to the Doctrine which they preach, they do indeed thereby unhappily and unwisely condemn themselves, but they do not condemn their Profession, which requires more Piety and Regularity from them: And where the Clergy live up to the Dignity of their Character, as I hope far the greatest Part of them do,— there the Profession itself, which is conversant about God and Goodness, ought not to be deprived of the Honour it deserves of having made them better. How then can I shew Contempt, where Honour is justly due? Or how dare I scoff at those whom God vouchsafes to choose for his Ministers?

I have said thus much, **BENEVOLUS**, to induce you to go on with the greater Willingness, now you know your former Discourse hath had a good Effect upon me. I will now no longer debar myself of the Pleasure I expect. I will be all Attention, whilst you give me an Account of the new Vicar.

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Benevol.

Benevol. PHILOTHEUS, when he had taken Leave of his Patron the Bishop, went from thence to pay a Visit to his ancient Mother, to whom he always shewed much Respect and Tenderness; and he thought it a point of Duty to give her himself the first Notice of his Promotion. The old Lady congratulated him with Tears of Joy, and told him, she was much better pleased that the good Bishop thought him worthy to be preferred, than she was with the Addition to his Fortune.

When he went home, he acquainted EUBULUS with the Success he had, and received his Compliments upon it. As soon as he had got legal Possession of the Living, he went to view the House belonging to it. There he found the Widow of his Predecessor, and comforted her for the Loss of her Husband. He inquired modestly after the Condition she was left in, and finding her Circumstances to be but indifferent, he with much Humanity said to her, "When we learn, Madam, to resign to the Will of God under his severest Dispensations, he often raises us up Friends, whose kind Offices make our Afflictions sit the easier on us. Assure yourself, I will in no way whatever add to your Distress: I am not come to turn

“ you out of the House, but to tell you that
“ you shall be freely welcome to continue in
“ it, till you can provide for yourself accord-
“ ing to your Mind. I shall only beg the
“ use of a Chamber when I spend any
“ Nights here, and that you will on those
“ Occasions take me for a Boarder on your
“ own Terms.” “ You may justly demand
“ what Apartment you please, replied the
“ Widow, in your own House; and your
“ Goodness to me will make it my Duty
“ to study your Ease and Satisfaction. My
“ poor Husband did all that he could to
“ keep the House in Repair, but a slender
“ Income, a large Family, and long and
“ expensive Illnesses, prevented him from
“ making some Reparations which he
“ thought necessary, especially during the
“ last Years of his Life.” “ Why then, said
“ PHILOTHEUS, if I shall think them as
“ necessary, I will do them for him; for I
“ shall be willing to put the Building in a
“ good Condition as soon as I can, and desire
“ you will be under no Apprehensions about
“ the Expence, for I intend to take it all upon
“ myself, and ask you nothing for Dilapi-
“ dations. As Providence hath thrown
“ you into my Hands, Madam, you shall
“ always find me your Friend.”

Eugen.

Eugen. This Goodness must needs revive the Widow's Heart.

Benevol. It did so, and she was not wanting in her Acknowledgments. PHILOTHEUS, soon after this, employed Workmen about the House, and caused the Garden to be put in Order. As it was but a few Hours Ride from EUBULUS's House, he often visited his new Parish, officiated in his Church, became acquainted with some of his Parishioners, and overlooked the Repairs of his House.

In about Six Months after this, the Widow quitted the Town, to board with a Relation in a cheaper Country. PHILOTHEUS was her Customer for as much of her Furniture and Household Goods as she cared to part with, and with some Addition of new Goods fitted it up with Decency. EUBULUS had about the same Time a Curate offered to him with a good Recommendation; and finding in PHILOTHEUS some Uneasiness in being at a Distance from a Place where his Duty called him; he agreed with the young Gentleman, and disengaged himself, though with some Reluctancy, from his beloved Curate.

Their Parting was full of Tenderness. EUBULUS desired the Continuance of their

Friendship; and PHILOTHEUS left him with many Expressions of Gratitude, told the old Gentleman he should always respect him as a Father, and promised to make him as frequent Visits as his own Affairs would permit him to do.

The Parishioners had already entertained a good Opinion of PHILOTHEUS: They liked his Preaching: They had heard his Character, and as to the little they had yet seen of him, they thought he well deserved it. He rose in their Esteem when he came to reside amongst them, for he used them all with much Good-nature and Affability, and by his friendly Visits gained much upon them. He preached constantly, and read Prayers with the utmost Decency and Devotion. It had been the Custom of the Place to have Prayers at Church every *Wednesday*, *Friday* and *Holy-day*: This he constantly continued, and moreover made an Offer to some of the gravest of his Neighbours to have the Church open every Morning and Prayers read, if they would engage to make up a constant Congregation. On the Afternoons of *Sundays* he told them, he should be ready and desirous to catechise the Children, and by that Means to render them well instructed in the Principles of Christianity. He said that frequent Communion was a Duty of such Use

Use and Necessity, that he wished he could prevail on them to communicate more than once a Month and on the great Festivals, and assured them that instead of thinking it a Burden, it would be his Joy and Delight to administer it much oftener. On these Topicks he frequently conversed in private with his Parishioners, but he did it with Prudence; he addressed himself to those whom he thought most likely to be wrought upon; he consulted the Disposition of Mind which he found them in; he observed the Effect his Discourse had upon them; if they were moved with what he said, he then followed his Advantage, and endeavoured to make a compleat Conquest; but if, on the contrary, they shewed any Signs of Dislike, he artfully turned the Conversation to something else; for he was careful to avoid tiring any with Discourses on Religion: This he thought would give them a Dislike of Religion, and a Disgust against himself; but by thus complying with the present Tempers of Men, he kept himself in their Favour, and reserved to himself an Opportunity of resuming the same Topicks at other Times, when they were more likely to be successful.

He conversed much with his Parishioners, but did it not at the Expence of his Character. He had the Art of talking fami-

liarly with the meanest Persons, without losing his Dignity ; and he never gained more Respect than when he used the greatest Condescension.

His Parish was of no large Extent, and the Houses stood pretty close together, so that he sooner became acquainted with those who were under his Care ; and it was not long before he had a competent Knowledge of their respective Characters. This, which was improved by the frequent Visits which he made them in their Health, was of great Service when they were Sick : for by this Means he had the freer Access to their Houses, and knew better how to suit his Advice so as their several Cases required.

Eugen. I am glad to find PHILOTHEUS so happily situated ; and hope he spent his Time there as much to his own Satisfaction, as to the Benefit of his People.

Benevol. His Time passed very agreeably, *EUGENIUS*, for he employed much of it in his Studies and Devotions, and much of it in the Duties of his Parish ; and these he esteemed rather as a Pleasure than a Labour. Not but that he had his Diversions too, Riding or Walking, or else gentle Exercise in his Garden, unbent his Mind.

Eugen.

Eugen. I suppose he did not forget his Music?

Benevol. So far was he from forgetting it, that he soon grew more perfect both in the Theory and Practice of it: And he had now an Opportunity of discovering his Skill, and farther improving it. Several Gentlemen of Fortune in the Neighbourhood had, some time before his coming thither, formed a Musical Society, and agreed to meet twice every Month at the Town in which PHILOTHEUS was placed. They were all of them Performers, and none was admitted as an Auditor unless he was introduced by a Member. Common Civility made them give a general Invitation to the Vicar of the Place: He wanted neither Curiosity nor Inclination to hear them, and had Complaisance enough to give them his Company. He had no Dislike to their innocent and rational Amusement: He was well pleased with their Performance, and to see every thing conducted with Decency and Regularity. This made him often present at their Meeting, and brought him acquainted with those who composed it. At length it was agreed to invite him to become a Member: The Terms were easy, the Expence moderate, and there was already a Clergyman or two of the Society.

PHILO-

PHILOTHEUS at first modestly declined the Compliment, and when he was pressed upon that Head, he was some time in deliberating; but at length accepted of the Offer, and did us the Honour to be inrolled among us.

Eugen. Us, say you? — Was you then, BENEVOLUS, one of the Number? I know you love Music, and have heard that you sometimes finger an Instrument; but I did not, before this, know that you had ever performed before Company.

Benevol. Music, EUGENIUS, was always my Delight; and in my younger Days it was more my Employment than it hath been of late Years; not that I think it improper at any Age, but Affairs of another Nature have lately taken up my Time. I was indeed, EUGENIUS, a Member of that Society; and to have been so was the happiest Accident of my Life. The Melody still sounds in my Ears, and my Soul breathes nothing but Harmony and Gratitude, when I reflect upon this blessed Period!

Eugen. My dear BENEVOLUS, you seem to be in Raptures: — May I take the Liberty to desire you would explain yourself.

Benevol.

Benevol. Since you desire it, I will, EUGENIUS. But you must have Patience then; and permit me (without Indecency, I hope) to talk of myself. You will see it is not altogether impertinent, since what I am going to say tends much to the Honour of PHILOTHEUS, and properly makes a Part of his History.

My Father was a Gentleman of good Sense and tolerable Learning; he was sober and regular in his Behaviour, and a Friend to Religion. He was so good as to spare nothing in my Education; but it was my Misfortune to lose him when I had been not much above a Year at College. I was then young and giddy, and the Thoughts of a fine Estate falling to me, made me no longer Care to be confined to a University Life. Accordingly I laid aside my Gown, and coming to *London*, took all the Diversions of the Town. I soon fell into ill-Company, who were forward to initiate me in Vice and Extravagance: The Time which I spent best, was that which I employed in Music, which I was very fond of, and gained a competent Skill in it. This Amusement happily took up much of my Time, which would otherwise have been worse spent: But I had still Hours enough remaining to throw away, as I shamefully did,
upon

upon Wine, Women and Dice. My Guardians were greatly concerned for me, and were not wanting in making proper Remonstrances, and endeavouring to convince me of these criminal Follies: But whatever they said little availed, till I had taken my full Swing, and at length grew surfeited with the Pleasures of the Town. I then retired into the Country; but this was only going from one Folly to another; and I there met with Company less polite, perhaps, but not less vicious. My Time there passed in Hunting, Carding, Drinking, or worse Diversions. I was still the same giddy, thoughtless, rattling Creature, that I was before, and had nothing of the Man but the outward Form. Providence had been so good as to give me common Sense, but I scandalously abused it, and by a continual round of immoderate and licentious Pleasures, was so hurried on, that I knew nothing of Thought or Reflection. Music was still my Charm, and found me work for my leisure and sober Hours. My Inclination to it brought me into the Acquaintance of some Gentlemen of much more worth than myself, who were Lovers of Harmony: And we at length thought it convenient to institute a Society at the neighbouring Market-Town; where we might be free from those Inconveniences which we saw would

would attend any of our own Houses, if we kept our Meeting in them. Our Subscriptions were moderate, our Entertainment no more than a proper Refreshment, and it was so contrived that the Society should break up soon enough to give every Gentleman Time sufficient to reach Home before it was quite dark.

Eugen. This was a prudent and sober Regulation.

Benevol. It was so, *EUGENIUS*; but there are a Sort of People, and I was then such a one, whom no Rules will bind. Two or three of the Members were of the same turn with myself; and in short, Sir, as soon as the Music Club was ended, we retired into another Room, and a drinking Match begun. Thus we passed from Harmony to Discord; for though a Song or a Catch was now and then admitted among us, yet as Drinking was our chief Businels, we plied that hardest, and when we had lost the Command both of our Voice and of our Wits, we then usually fell to roaring out such Songs, as neither a chaste nor a musical Ear could take any Pleasure in attending to.

Eugen.

Eugen. And was the sober, the good BENEVOLUS, capable of behaving thus? If any one but yourself had given you this Character, I should have begged his Pardon for not believing him.

Benevol. I give you, EUGENIUS, the true Portraiture of myself. Such a one I was, when I first came to the full Possession of my Estate, and began to write *Man*. I well know the Picture to have been like, tho' I am now ashamed of the Resemblance, and for many Years have been endeavouring to correct the Deformities of it; but the Truth is, I did not perceive the Ugliness of it, till PHILOTHEUS held the Glass to me, and put me out of Conceit with my own Likeness.

As he approved of the Music Meeting, so he was as much concerned at this Club which was ingrafted on it. He revolved in his Mind what Method he should take to suppress it. He chose, if possible, to do it in an'artful Way, without taking public Notice of it. Though the looser Part of the Company used, after the Music was over, to associate themselves in this manner, yet it was not a fixed Club (though I gave it that Name) nor were those who absented from it subject to any Penalty. He thought
with

with himself, if he could by degrees withdraw the Company, he should gradually break the Association, and put a Stop to their Debauchery. With this View, he sometimes invited one of these Gentlemen, and sometimes another, to spend the Evening at his House, and there he made so good a Use of his Time and his Talents of Persuasion, that it was not long before this pernicious Custom was intirely laid aside.

You may guess at the manner in which he treated the others, by the Method he took with me. He was pleased to commend me for my Manner of Playing, and by his constant obliging Behaviour and courteous Address much ingratiated himself with me. One Day he took a Ride and paid me a Morning's-Visit at my House, we passed an Hour very agreeably, and his Conversation was free and easy, as far removed from Stiffness or Moroseness, as it was from Folly or Lightness. He told me, he hoped we should be better acquainted, as Brothers ought to be; and made me Promise that as soon as the next Meeting was over, I would go home with him to spend the Evening, and take a Bed at his House. "I have," said he, some Pieces of Music which are lately come from *London*, and I shall be glad to know your Judgment of them, "and

“ and to be directed by you, before I offer
“ them to the Society.”

He took his Leave of me for that Time :
And I saw him no more till the next As-
sembly-Day ; when, before the Music began,
he came and took me by the Hand, and
with an agreeable Smile said, “ You remem-
“ ber your Promise, **BENEVOLUS.**” “ I told
“ him, I had too great a Regard to my
“ own Satisfaction to forget it : ” And af-
terwards, when the Company broke up, I
waited on him to his House. He welcomed
me in a very obliging Manner : “ I in-
“ vited you, said he, to a Dish of Music,
“ and as to other Entertainment, you must
“ not expect Variety in a poor Vicarage ;
“ but before we go to our Instruments,
“ what think you of a Dish of Tea ? ” “ If
“ you please Sir, replied I, I will take a Dish ;
“ though I do not often do it in an After-
“ noon.” “ If you rather choose a Glass of
“ Wine, answered he, it is equally at your
“ Service ; but I am apt to offer my Friends
“ what I like myself.” “ Do you then, said
“ I, never find any Inconvenience from the
“ Use of this Liquor ? ” “ No truly, answ-
“ ed **PHILOTHEUS**, but much Advantage ;
“ for I think it helps Digestion, and keeps
“ off Drowsiness ; it dilutes the Blood, and
“ so enlivens my Spirits.” “ To this I ob-
“ jected, that Tea and Coffee were thought
“ preju-

“ prejudicial to the nervous System ; and
“ I should be loth that either he, or any
“ of our musical Brethren, should by the
“ Use of it introduce a Tremor on their
“ Hands, and so render themselves less ca-
“ pable of entertaining the World with
“ their Harmony.” “ In some Constitutions,
“ said he, perhaps there may be something
“ in this ; though this is not constantly
“ true : But I observe your Argument is
“ founded upon this, that we should do
“ nothing which will prejudice our Health,
“ or bring such Disorders upon us, as may
“ prevent our being useful or agreeable to
“ Mankind.” “ I could not but assent to
“ this ; and added, If Providence hath
“ given a Man a fine Finger for an Instru-
“ ment, is it not a piece of Ingratitude in
“ him to make himself old before his Time,
“ and by the Use of an hurtful Liquor to
“ disorder the Nerves so greatly, that his
“ trembling Joints become unable to per-
“ form their Office, and can neither amuse
“ himself, nor entertain others ? ”

The Tea was now brought in, and while we were drinking it, “ If this, said my reverend Friend, which I call harmless Liquor, had the Effect on me which you have described, I would wholly abstain from it : for, to deal plainly with you, BENE-
“ VOLUS, I think it a Crime in any Man

“ to indulge himself in what is prejudicial
“ to his Health, or what doth either destroy
“ or weaken those Faculties of Body or
“ Soul, which God hath graciously bestowed
“ on him: But, my good Friend, deal sin-
“ cerely with me, and tell me, are all the
“ Lovers of Music as steady to this Rule,
“ as you would represent them? — or, ex-
“ cuse my Freedom,— are you yourself so?
“ — And are there not other Liquors of a
“ more hurtful Quality, which are less ob-
“ jected to by most of the Sons of Har-
“ mony? In my Opinion, and in the Judg-
“ ment of those who understand the Eco-
“ nomy of Man’s Body better than myself,
“ all spirituous, vinous and inebriating
“ Drinks, are far greater Enemies to the
“ human Frame, especially if used beyond
“ a certain proper Proportion; and as they,
“ thus abused, entail on Mankind various
“ Distempers, so they in particular are Ob-
“ stacles to musical Entertainments. The
“ Voice is soon damaged, and, perhaps,
“ the Delicacy of a judicious Ear is vitiated,
“ by frequent Debauches. Consumptive
“ Coughs favour more of Discord than
“ Harmony. When the Lungs are touched,
“ or the Breath grown short, a Flute or
“ Hautbois is but an improper Instrument:
“ And every one must allow that knotted
“ Joints

" Joints and gouty Fingers make bad Performers."

Thus it was he artfully turned my own Argument upon myself: I could not deny the Justness of his reasoning; conscious Shame gave me some Uneasiness, and my inward Emotion could not but appear in some change of Countenance; which the generous Conqueror no sooner perceived than he turned the Discourse to another Subject, and soon after called for the Instruments. Our Music entertained us for some Time: The new Compositions shewed the Genius of a great Master, and the Execution, I think, did them Justice. We were now called to Supper, where the Table was neatly spread with what his Yard afforded him. A hearty welcome made it an agreeable Repast. A Cup of his own fine Ale and a Bottle of Wine was not wanting: But you may be assured, EUGENIUS, that the Company I was in, as well as the kind Rebuke I had met with, made me very cautious of being too free with the Glass. His Discourse was cheerful and improving: We fell upon some Points of History, which shewed his Depth in that Study, and now and then, but without any Affectation, he enlivened the Conversation by pertinent Remarks out of the ancient and modern Poets. We insensibly passed into some Topicks of

Divinity, and then into the Duties of Morality ; and he touched these Subjects with such masterly Skill, and with such visible Pleasure, as discovered them to be his Favourites. I spent the Evening so much to my Satisfaction, as well as Improvement, that I could willingly have prolonged it to Midnight : But Respect and good Manners made me deny myself this Pleasure ; and finding it near Ten by my Watch, I told him, I thought it Time to relieve him, for I did not do myself the Pleasure of this Visit with a Design to incommodate him, or break into the Rules of his Family.

" Why then, said the good Man, I will
" acquaint you with my Method : My
" Family is a little State, and I would
" willingly have every thing well con-
" ducted in it. We live under the Pro-
" tection of a good God, and it is but
" reasonable that we should, as a Society,
" pay our daily Adoration to him ; nor
" can we with Confidence expect that he
" will preserve us from the Dangers of the
" Night, unless before we betake ourselves
" to Rest, we humbly implore his Favour.
" It is therefore my constant Rule to close
" the Day with Devotions, in which all
" my Family may join : And you will, I
" doubt not, be so good as to make one of
" our little Congregation." I readily af-
fented

sented to his Motion; and was indeed greatly affected, when I observed the sober Devotion of the venerable Priest, and the decent Behaviour of his Family; all of them on their Knees, humbly adoring their Creator, their Attention fixed on the Prayers which were rehearsing, whilst in a regular Manner and with a modest Voice they joined in those Parts which were proper for them. This Duty being ended, my Friend insisted upon shewing me to my Chamber, where after proper Compliments, he left me to myself and to my own Reflections. I mused some Time before I went to Rest, and began to entertain more favourable Thoughts of Religion, and to see it in a more engaging Light, than it had ever appeared to me before. Surely, thought I, a Man may be sober and virtuous without being melancholy, and devout without the least Tincture of Moroseness. I had, in short, observed in PHILOTHEUS such an agreeable Mixture of Cheerfulness and Sedateness, of Politeness and Piety, that I earnestly wished I could be like him, and determined, if possible, to make him my Friend, and take him for my Pattern. In the Morning I took my Leave, not without mutual pressing Invitations of being good Neighbours for the future. His arose from the Goodness of his Nature, and the Desire he

he had, increased perhaps by some Hopes of amending me; and mine proceeded from some aspiring Thoughts of becoming a Man; and I was thoroughly persuaded, that it was both in his Power and Inclination to make me one.

Eugen. So then, I find, from henceforward I must look upon you both as inseparable Friends; and wish it had been my good Fortune, in my earlier Days, to have found such an one as he was: It might in all Probability have altered my way of thinking, and made the younger Part of my Life pass over with more Credit in the World, as well as with more Satisfaction to myself.

Benevol. Reformation never comes too late; tho' it was my peculiar Happiness to meet with this valuable Guide, when I was about Six and Twenty. You may be sure, Sir, I took Care to secure and cement a Friendship I so highly esteemed; he was so good as to afford me frequent Opportunities of improving it, and of profiting by his Conversation; and if I have any thing in me which may make me better contented with myself, I owe it all, under God, to the Example, the gentle Reproofs, and the good Instructions of PHILOTHEUS.

Eugen.

Eugen. You are very grateful in acknowledging your Obligations ; and I hope his Parishioners too approved of their Pastor : But if they had not been all of his Opinion, and all Members of the Church of *England*, I believe he would have found more Difficulty, than I perceive he did in living upon good Terms with them.

Benevol. You happen, my good Friend to be a little out in your Supposal, and therefore I am obliged to set you right. The Generality of the Town consisted of Churchmen, and he by his Precepts and Example endeavoured to make them good ones. But there were some of another Stamp.

There was one Family in his Parish who were Roman-Catholicks ; and more than one who were Dissenters from the established Church, and frequented a Meeting in the next Market-Town. He would, you may be sure, have been extremely pleased, if he could, by fair Means and solid Arguments, have brought them over to that which he in his Conscience thought to be the purest Part of the Christian Church ; but Profession and the Prejudice of Education ran in a strong Current against him, and made it no easy Matter for him to stem the Tide, and turn the Stream. And therefore he waited

waited to find a proper Time, and a prudent Manner of doing this. He lived with them in a very amicable manner, and was always ready to shew them any friendly Offices.

— He visited them and conversed with them as with his other Neighbours. — He took Care to give them no Grounds of Offence, and never quarreled with them upon their Tenets, or made their Opinions or Practice, their Worship or their Religion, the Subject of Ridicule.

Eugen. PHILOTHEUS was then, I find, a good Sort of a quiet, peaceable Man! — But, pray Sir, doth not your Hero in this Part of his Conduct seem too much to fall in with the World? — Is there not too much servile Compliance in this? — Doth not this discover a faulty Lukewarmness in his Disposition? — Was not this tacitly giving up his Cause? — Ought he not rather to have given them no Quarter when he met them?

— Should he not have ridiculed the Papist with his wooden Gods, as *Elijah* did; and have threatned him with the severe Penalties which the Law hath hung over the Head of his juggling Confessor? — Why did he not thunder the heinous Nature of Schism in the Ears of his Presbyterian, Independent or Anabaptistical Neighbours, and

and boldly assert that they were not in a State of Salvation? — Why did he not —

Benevol. Hold, I beg Sir. — Let me stop you that you may take Breath; and whilst you rest from your Vehemence, and give a Respite to your Heat, I will endeavour to defend my Hero as you call him, and to reconcile you to his Conduct. The Gospel is a much milder Dispensation than the Law; and yet even in that, I allow, there are very severe Reprehensions, and harsh Appellations; but then they were used by those who better knew the Times and the Seasons, and had greater Authority for using them than any Clergyman will now pretend to. I know your Worth, *EUGENIUS*, and am not blind to your Faults; — You yourself ingenuously acknowledge them: — But if my late worthy Friend had been your Parish-Minister, and had come in an abrupt manner to you, and told you, with a stern Brow, that you were in the Road to Damnation: — I appeal to yourself, — tell me how you would have treated him?

Eugen. I believe I should have shewn him the Door, and have desired him, against the next Visit, to learn how to behave towards a Gentleman.

Benevol. You see, Sir, your own good Sense and Knowledge of Decorum have already decided the Dispute. St PAUL, the great Doctor of the Gentiles, knew how to be severe, and how to be mild, and he lays it down as a Rule for the Guidance of his own Practice and that of others, to *become all Things to all Men*: And both the heathen and christian Orators agree in this, that the most likely Method of prevailing on the Reason and Passions of Mankind, is to give the Parties a good Opinion of yourself, and by Mildness and Gentleneſs to induce them to believe that you wish them well. After this Point is gained, the Door to their Heart is opened,— your sound Reasonings are likely to produce a proper Effect, — and your gentle Admonitions and friendly Advice will meet with nothing to gainsay or resist them.

Eugen. Pardon me, Sir, for the Heat and Hastiness I discovered. I am cool again, and will attentively listen to the Behaviour of PHILOTHEUS towards his papistical and other dissenting Neighbours.

Benevol. You must not expect an open Defiance or a formal Challenge. Set Disputations, as my Friend observed, seldom do

do any good. The Champions on both Sides usually enter the Lists armed with Spleen and Rancour; and in the Heat of the Battle Truth often drops between them; and perhaps both Sides shout for Victory, and there is but little Hope left, that the Disputants can be reconciled to each other. The Blood which boiled high in the Veins of both of them during the Engagement, will be a great while before it recovers its proper Tone: — They will look upon each other with an evil Eye; and if they do not break out into open Variance, they will be jealous and suspicious of each other; and that Harmony which should reign in a Neighbourhood, will be interrupted at least by Neglect and Disregard.

PHILOTHEUS therefore declined this Method. He often met the Gentlemen we have mentioned: The Topics of Conversation usually ran in a general Strain, always innocent, and often amusing and improving. Though he was highly delighted with religious Discourse, yet he reserved this Pleasure to be enjoyed when he fell into such Company as he knew it would be agreeable to; and there they would warm each others Hearts with pious Reflections on the Greatness and Goodness of God, the high Mystery of the Redemption of Mankind, the Pleasure and Profit of a pious Life, the

comfortable Death of the Righteous, and the invaluable Reward that awaits them in a future State: But at other Times, he spake like other good Men, and as he chose rather to deserve that Character, than to be always claiming it; so he had an utter Aversion to all kinds of Ostentation, and particularly to that Foible which is too common even with some who are really good,— I mean, the Custom of bringing God and Goodness, Virtue and Piety, without any Introduction or proper Transition, into every Conversation; for, he thought, it savoured much either of spiritual Pride or Hypocrisy: Therefore, said he jocularly, *I will not carry my Pulpit with me on every Visit.*

There was an old Colonel in the Neighbourhood, who was ever fighting over and over all the Battles of Queen Anne, in which he had any Command; and when he came to the Siege of a fortified Place, which he usually did at every Meeting of the Neighbours, he would terrify the peaceable Company with carrying the Barrières, with battering *en écharpe*, with describing the Courage of the Enfans perdus in storming the Counterscarp, and give a large Account how the springing of Foucades was a great Detriment to the Escalade, and yet he never ceased till the Chamade was beat, and the Town

Town capitulated, to the great Joy of all who heard him.

There was also an ancient Barrister, who was perpetually arguing of Cases and trying of Causes, and breathing out Informations, *Certiorari's*, *Nisi-prius's*, *quo Minus*, and *Writs ad quod damnum*: So that when these two Gentlemen met together, they proved the Bane of Society; and the whole Circle of Neighbours was as much affrighted with the Law-Latin of the latter, as with the War-French of the former, and justly thought that this engrossing the Talk was a Breach of that Peace which the two Veterans were now in Commission to preserve.

This made PHILOTHEUS very cautious of being too forward in talking in mixt Companies, and on every Occasion, in the Way of his Profession. This prudential Step gained him an universal Esteem, and made his Company desirable: But when an Opportunity offered, which was often the Case, he then laid aside this Reserve, and with a majestic Gravity, intermixed with Meekness and Affability, defended the Cause of Religion against the Infidels, Sceptics, Freethinkers and Reprobates,—or the Cause of the *Church of England* against those who reviled or opposed it. When urged to it, he would with undeniable Arguments prove the Fault they were guilty of who did not

conform to it; and shew them why he thought their Separation wholly unjustifiable, and why he could not approve their setting up another Way of Worship under Teachers who were not episcopally ordained. He would shew the Roman Catholics the Absurdity and unedifying Nature of their Service in an unknown Tongue; — How the Denial of the Cup in the Sacrament of the Altar was a bold and daring Affront to the plain Words of the Institution: — How their Doctrine of Transubstantiation contradicted the Senses of Mankind, which were always allowed in Matters of Fact to be Judges, even in the Case of Miracles; — He would discover the Abuses they ran into in regard to Confession and Absolution; — that their Doctrine of Purgatory hath no Ground in Scripture; — that the Infallibility of their Church is, by the weak Decrees and Actions of almost every Pope, shewn to be ill-grounded; — and that the Supremacy of their holy Father is built upon the Sand. And when he touched upon their impious Idolatry, the good Man's Heart waxed hot within him, and he with Difficulty restrained his Warmth, whilst he shewed his Abhorrence of it, and spake with Mildness of those who lessen the Sufferings of a crucified Saviour, by relying on the Merits of any of his Creatures, and who

who put them in some measure on a Level with their Creator, by offering up Prayers and Addresses to them.— And lastly, he would inveigh against the Uncharitableness of that Belief, which holds that none can be saved but those who are of their Opinion, and, as they speak, are within the Pale of their Church ; and who by cruel and unchristian Persecution endeavour to force all Christians to embrace the Faith of the Church of *Rome*.

This was, on proper Occasions, his Method of vindicating himself, and attempting to convince those who thought differently from himself ; but at the same Time he declared to them that he loved them as his Brethren, formed in the like Mould with himself, and as those who professed the same Faith of Christ, tho' with many Errors and Imperfections : And therefore he lived in Charity and Friendship with them, and was always ready to do them all the Good that was in his Power.

As to those who were Unbelievers, and scoffed at Religion, he used them with Civility, but came as little as possible into their Company. He avoided the Rake and the Debauchee, unless when there was any Probability of reforming them. But as to the serious People of any Denomination, they were always acceptable to him, and he

to them : Nay, I have heard him say, that if he had Jews in his Parish, he would make no Scruple of visiting them, which he imagined would induce them to have a better Opinion of Christians and their Religion ; tho' when he went amongst them he should be grieved for their Hardness of Heart in not receiving Christianity ; but he still looked forward with certain Assurance, that there would come a Time, when they also should be converted, and profess the Doctrine of a crucified Saviour.

And now, EUGENIUS, are you reconciled to this Part of my late Friend's Character ? — Do you look upon him as a Time-server, or one who was willing to ingratiate himself in all Companies, and to gain their good Will at the Expence of his own Reputation ? — or do you rather approve of his Prudence, and admire his charitable Inclinations towards those, whose Sentiments were not the same with his ?

Eugen. Why truly, Sir, I see that I was too hasty in passing my Judgment, and wanted that Coolness and Sedateness which he was so much Master of : And as to that excellent Man, I now perceive that his Conduct was prudent and rational, and his Character quite consistent ; so that I beg your Pardon for this Interruption ; and for giving

giving you the Trouble to answer my trivial Objections. I can readily conceive that his Parishioners must greatly regret his Loss, whenever he was to be removed from them.

Benevol. The Income of this Living was but small; but Providence had designed something better for him, as a Reward for his Piety and Assiduity in his Ministry; and when he had been Vicar upwards of seven Years in that Town, was pleased to remove him to another Cure.

In his frequent Rides he used to visit the neighbouring Gentry, those especially who were Men of Character, and was well received by them. He was very careful of his own Reputation, and took all possible Care that no Reflection should be thrown upon him for associating with Persons of a looser Turn: But yet he kept up a more distant Acquaintance with some of these, in Hopes of reforming them; and his Character was such a Check upon them, that whilst he was with them, they refrained from their usual profane and rattling Discourses, and could not but esteem one of so much Merit.

It happened one Day that he was invited to dine with a Gentleman, who lived at no great Distance from the Town, when EUSEBIUS came in with me to take a friendly Dinner. Here PHILOTHEUS was happily introduced to a new Acquaintance, which proved afterwards

wards to be of service to him. EUSEBIUS was a Man of the last Age, had been a great Stickler for the King and the Constitution, and so was loyal and orthodox. He had a sufficient Share of Sense, and his Heart overflowed with Goodness. He was hospitable to all; kept a plentiful Table, to which, without encouraging Luxury or Debauchery, all were welcome; and had a fine Estate to support his Way of Living, which he managed with great Prudence and Oeconomy; without racking his Tenants, or distressing the Poor, to whom his Hand was always extended, when they stood in Need of his Assistance, especially if they were sober and industrious; for the idle and vicious Poor he thought to be no proper Objects of this kind of Charity. In the useful Office of Justice of the Peace, no one in the County acted with more Disinterestedness or stricter Equity; for he always used his Authority to punish Vice and Profaneness; by his Advice he prevented Law-Suits, reconciled Quarrels, and kept up the Harmony amongst those who lived within his reach. He was exemplary in his Behaviour, and his Family was managed with the utmost Regularity. He thought the Church of *England* to be the best constituted Church in the World, and would warmly (for his natural Temper had much Warmth

in

in it) defend her Doctrine and Discipline; but his was not Heat without Light, for he had solid Arguments to back his Affer-tions with. He looked upon the Clergy as an Order of Men, who ought to be esteemed and respected when they act up to their Character, and those of them who did so, were always welcome to him. Nor did this good Will to the Church and Religion rest only in bare Profession, for the good old Gentleman and his Family always constantly attended the public Worship in the Church, and behaved there with the most serious and grave Deportment.

Eugen. I presume, **BENEVOLUS**, that **EUSEBIUS** and **PHILOTHEUS** soon became fond of each other.

Benevol. They could do no otherwise, Sir, for their Inclinations had the same turn; and though this was the first Time that **EUSEBIUS** had been in his Company, yet he had heard much of him, and by his Con-versation found that he did not come short of the favourable Report which he had before received of him from several Hands. The Discourse turned upon various Topics, which gave **PHILOTHEUS** an Opportunity of shining in Points of History, Morality, and Divinity; till at length the old Gentle-

man

man, overcome with a Warmth of Zeal and Affection, clasped him firmly by the Hand, and broke out into this Exclamation; — “ I have heard often of PHILOTHEUS, and am now glad Sir, to see the Man. I love a worthy Clergyman at my Heart: Such as you, do Honour to Religion and the Church: And I shall expect that you, with my good Friend here, will spend a Day at my House next Week; for I shall be glad to be better acquainted with you.” PHILOTHEUS, who could not but be pleased with the Honesty and Humanity of EUSEBIUS, promised to do himself that Honour. They met accordingly, and from that Time were so frequently in each other’s Company, that an Intimacy grew up between them.

Some Time after, the old Incumbent of EUSEBIUS’s Parish died; and as the Living was in his Gift, he could think of none so fit as my late Friend to bestow it on. It was the Notion of EUSEBIUS, that Patronage of spiritual Preferments was a great Trust placed in the Hands of Men, and that a severe Account of the Manner in which they performed it would be required of them. He was very averse to the introducing of Traffic into the Church, and thought that over-bearing Interest, and powerful Recommendations of unworthy Persons on a Vacancy, were as bad as Money-bargains.

bargains. " How, said he, can I answer
" it to my Conscience, if I put into my
" Living one whom I have no good Op-
" nion of? and shall not I be chargeable
" with the Harm he doth to the Parishio-
" ners, by the ill Example that he shall
" set them, the ill Principles he shall infuse
" into them, or the Omissions and Neglects
" he shall be guilty of in the pastoral
" Charge? I may be mistaken in my Man,
" but if so, that will be my Misfortune,
" but not my Fault." Pursuant to this
steady Way of thinking, he sent for PHI-
LOTHEUS to dine with him, and gene-
rously presented him with the Rectory. He
was surprised and confounded with the Ge-
nerosity of his Patron: But EUSEBIUS broke
in upon his Thanks and Acknowledgments
with this plain Speech: — " Thank God
" only for it; for if, in all the Circle of my
" large Acquaintance among the Clergy,
" I had known a worthier Man than your-
" self, I assure you he should have been
" my Rector. And now, I suppose, the
" next Business will be, for you to procure
" a Dispensation, that you may be legally
" enabled to hold this Living with the
" other." " No, by no means, replied
PHILOTHEUS; for when I accept of your
Church I shall relinquish the other: For
you, Sir, I imagine, would be glad to
" have

“ have me constantly attend the Cure of
“ your Parish: It would be ungrateful to
“ you, if I did not design it; and I can
“ never bring myself to think of leaving a
“ Market-Town to the Care of a Curate,
“ whilst I reap the Benefit of it. I do not,
“ good Sir, wholly condemn all Pluralists:
“ Many of them may allege substantial
“ Reasons to vindicate their Practice. When
“ two Parishes lie pretty near or contiguous,
“ or when one is not sufficient for the decent
“ Support of a large Family, in such Cases
“ I find no Fault; nor indeed do I blame
“ any Clergyman, but only propose Rules
“ for my own Conduct; and as the Value
“ of your Rectory is very considerable, and
“ I have something of my own, and no
“ Family at present to provide for, I should
“ think myself inexcusable if I did not
“ quit the Vicarage, and propose to reside
“ wholly in your Parish, and take the best
“ Care of it that I can.” The old Gentle-
man was highly pleased with this Declara-
tion, and grasping him by the Hand, said,
“ I love you the better for this: I find I
“ am not mistaken in my Man.”

Eugen. The Patron and his Clerk were
both of them excellent Men, BENEVOLUS;
and it must have been a mutual Satisfaction
to

to them to live in the same Parish: Providence was herein kind to them both.

Benevol. Providence always is kind to those who trust in Him; and where the Clergy go on in the regular and conscientious Performance of their Duty in the Station in which they are placed, which was the Case of PHILOTHEUS, without seeking or hunting immoderately after richer Benefices; there God, who sees and knows every Thing, can find them out in their Obscurity; and, if he sees it best, he can and will call them to higher Places in the Church, by means of his own contriving.

But to pursue my Narration, if I have not already tired you with my Account: PHILOTHEUS was in a little Time regularly fixed in his Rectory, having first resigned the Vicarage into the Hands of the good Bishop who had collated him to it. He took his Leave of the Parish in a very serious and pathetic Discourse from the Pulpit, thanking them in a very affectionate Manner for their Kindnesses to him, and leaving with them the most serious Advices for their future Behaviour.

He made all the Expedition he could in fitting up and furnishing the Parsonage House, and putting the Garden in Order, and after that he went and took up his Residence

sidence there. I need not tell you how well his Patron and he agreed, and how much Pleasure he took in meeting with Parishioners who from the Benefit of the late Rector's Instructions, and the Example of the Lord of the Manor, were now under tolerable Regulations.

Eugen. So far is well, **BENEVOLUS**; but it was a great Change in his Way of Living. He had before been used to a Market-Town, where Things seem usually gay and alive. The Amusement of seeing Passengers pass and repass, of spending some Minutes with his Parishioners at the Doors of their Shops, of walking on the Bowling-Green, or diverting himself at the Music-Meeting, must now be wholly wanting: I fear he will be likely to be moped in his lonely House, unless he can find a proper domestic Companion.

Benevol. You are not much out in your Guess, **EUGENIUS**; and it was not long after this before **PHILOTHEUS** came one Morning, and spent the Day with me. I found him well satisfied with his Remove; but he could not help making some Complaints of Solitude; and, after that Introduction, begged my Opinion in relation to his changing his Condition of Life. — I told him, this was what

what wholly depended upon his own Inclination, and that as his Income was handsome, if he made a prudent Choice no one would have Reason to blame him. Upon this we began to reckon up the Qualifications of one who would suit him. She was to be of a creditable Family, in her Person agreeable, in her Temper mild and complying, a Woman of Religion, sedate and sober, a good Manager of a House, and the like. I reminded him, that he had forgot one necessary Ingredient, and had said nothing about Fortune. "Why, as to that," said he, my Circumstances are easy, and, "in the Affair I have been speaking about, "I am desirous of keeping my Mind easy. "I am not over-fond of Money, and though "I should not care to take a Wife that had "none, yet if every thing else answered, "Fortune would be the last Article that "would come under my Consideration." Upon this I hinted to him, that I suspected he had the Lady in his Eye, to whom these several Marks belonged. He blushed and told me, that whatever his Thoughts were, they were still confined within his own Breast, and neither the Lady nor any one else was privy to them.

You remember, EUGENIUS, that I informed you, that EUBULUS, to whom PHILOTHEUS had been Curate, had a Son and a

N Daugh-

Daughter. The former died at *London* in the Time of his Apprenticeship. The Daughter, who had been at Boarding-School during the Time PHILOTHEUS lived with her Father, was seldom at home but on the Festival Seasons; however this gave my Friend an Opportunity of discerning in her an improving Genius and good Inclinations: for PHILOTHEUS, who never forgot what Gratitude prompted him to remember, had always used himself to pay the old Gentleman two Visits in a Year. Upon the Death of the Son, the aged Parents were greatly distressed, but bore their Affliction with Christian Resignation. It was then thought proper to send for the Daughter home, that she might be both an Assistant and Comfort to them. The Mother was now in the Decline of Life, but yet very capable of instructing EMILIA in the Management of the House and Care of the Family.

Eugen. Pardon me for interrupting you, BENEVOLUS; but I cannot forbear thanking you for mentioning the Name of EUBULUS's Daughter; because in it I foresee the future Wife of your late good Friend.

Benevol. Your Guess is right, Sir. For as EMILIA was possessed of so many good Qualities,

Qualities, it could be no Wonder that PHILOTHEUS should think favourably of her, or look on her as one who would make him happy. And this, indeed, he owned to me in the Conversation I have given you a Relation of. I shewed that my Approbation went along with his. But I heard no more of this, till some Time after ; and then he came directly to me from EUBULUS ; and informed me, that at this Visit the old Gentleman took him into his Study, and told him, that if he had any Thoughts of changing his Condition, it was now high Time to think of it ; that as he had a decent Competency, and a good House, it was a Pity he should live alone in it, and not have some one to partake of his Pleasures, and sweeten his Solitude. "I wish, said he, I could direct your Choice, or knew any one who could make you happy. What do you think of my EMILIA ? would she be agreeable to you ? I would not mention her because she is my Daughter ; but that I really think she has Merit in her, and I know your Worth. If you approve of my Proposal, you are welcome to speak to her upon this Topic ; and I shall give you with her as much as I can spare ; and you know, upon the Death of my Wife and self, the Disposition of Providence hath made her our

“ Heir.” He told me, he received this Proposal with Marks of Gratitude, but desired some Time to consider of it, and so came directly to consult with me. I had no Objections to make either to the Person, or Family ; and acquainted him that if it suited with his Inclination there could be no Demur. Upon this, it was not long before he waited on EUBULUS, and acquainted him that he had maturely weighed his obliging Proposal, and should take it as an Honour to be his Son-in-Law, if EMILIA thought fit to accept of him.

After this the Father informed his Daughter, for the first Time, of the Proposal, and PHILOTHEUS’s Acceptance of it. “ It is, said he, my dear Child, what I have long thought of, and conceived much Happiness from this Scheme both to myself and to you, if I could bring it to bear : But it all depends upon you, either to approve or reject it : You are wholly at Liberty, I shall never force your Inclinations in an Affair in which your earthly Happiness is so much concerned : And whatever Answer you give me, I shall not construe it as want of Duty, which is a Fault I never knew you guilty of. You know him well ; his Character and his Circumstances are such as cannot be objected to ; and as you are now, I think, in your

“ Three

" Three and Twentieth Year, there will be
" no material Disparity in your marrying
" one of Six or Seven and Thirty, who by
" living so much longer in the World has
" gained that Experience which will be of
" use to the Family." The old Gentleman
said no more, but quitted the Room without
waiting for an Answer. No Wonder, if
EMILIA was in some Confusion, and im-
mediately retired to her Closet, where she
thought she could best recover her Surprise,
beg for Directions in a Matter of so high a
Consequence, and by sedate Reflections
compose herself so as to be able to give her
Father a proper and respectful Answer.
Some Time after, when she had tolerably
recovered herself, she went into his Study,
threw herself at his Knees, and kissing his
Hands, with a faltering Voice humbly
thanked him for consulting her Happiness in
so kind a Manner, and founding it on an
Union which she could by no means reject.
EUBULUS delighted with his Daughter's
Compliance, and her modest and affecting
Manner of discovering her Consent, took
her up and embraced her with paternal
Tenderness.

PHILOTHEUS had now Liberty to address
himself in Form to EMILIA; and after a
decency Time every Thing was concluded
upon,

upon, and EMILIA became the happy Wife of PHILOTHEUS.

The new-married Pair, after some short stay at their Father's, went home to their own House, where they were welcomed by the best of the Parishioners in a very respectful Manner. The next Week his good Patron EUSEBIUS came with his Family to pay his Visit in Form; for the old Gentleman was never wanting in Point of Ceremony, which was the Usage of his Time, tho' not so much regarded in this Age of thoughtless Gaiety. After the Tea-Table was removed, EUSEBIUS told PHILOTHEUS, he would take a Turn with him in his Garden, and see what Improvements he had made in it: And when they two were together, EUSEBIUS took him by the Hand, and said in his blunt Way, "I am highly pleased
" with your Choice, PHILOTHEUS; your
" Wife seems to be a sensible good Woman;
" and I don't doubt but you will be very
" happy with her; I expect that she will
" be a good Neighbour to us, and that
" you will both of you come and dine with
" me, and spend a Day." His Answer was,
that he was glad his Choice met with his
Approbation; that they would do themselves the Pleasure of waiting on him, and hoped that both he and his Wife should

never

never be wanting in Respect and Gratitude to their good Benefactor.

I must not omit to tell you, that EMILIA soon began to act in her new Sphere to Admiration. Her chief Endeavour was to make her Husband's Life easy and agreeable, and be as serviceable as she could to the Neighbours in the Village. Whilst PHILOTHEUS was in his Study, EMILIA was employed in ordering her household Affairs, that her Husband might not be interrupted in the Employment which more properly belonged to him. What Time she could spare from her House, she spent in visiting her Neighbours. When she was with the better Sort, she avoided the scandalous Topics of the Tea-Table, was cautious how she meddled with the Characters of others, and endeavoured always to turn the Discourse to what was improving or innocently entertaining. When she went to the Poor, which were the Visits she took the most Delight in, as thinking she was there capable of doing the most Good, she inquired into their Way of Living, and bringing up their Family; what Education they gave their Children, and how each of them came forward; if any of them made a Shew of an improving Genius or industrious Temper, she was so good as to encourage

courage them by some little Presents agreeable to their Age.

But though she employed much of her Time in these neighbourly Visits, yet she contrived it so, as to be seldom absent when her Husband wanted her Company. He was very exact in the Division of his Time; those Hours which he appropriated to his Study were wholly his own. EMILIA knew the Time in which he used to leave his Books and relax his Mind; and she was ever ready when he left his Study to entertain him with her cheerful and agreeable Conversation, and thus diverted his Thoughts, and gained upon his Affection. She would give him an Account of the Visits she had made, which, with her judicious and useful Remarks on those whom she had seen, made him more fully acquainted with the Condition of his Parishioners. She thought it no Scandal to let her Husband know their Characters, for she was satisfied it would enable him the better to give his Advice, and in his Sermons and private Discourses to decry the Vices they were guilty of, and commend the Virtues they excelled in.

I suppose, EUGENIUS, you are well acquainted with the Village where PHILOTHÉUS lived?

Eugen.

Eugen. I cannot say I am, BENEVOLUS.
I have often rode through it, and thought
it a pleasant Place; but, though I have been
in PHILOTHEUS's Company, yet I had not
the Pleasure of an Intimacy with him, nor
was ever in his House.

Benevol. Why then I will give you a short Description of his pleasant Retirement. He had a good Glebe, which was surrounded with double regular Rows of Trees of his own raising, and the Hedges were kept cut, so that his whole Possessions appeared as beautiful as possible. His Garden was indifferently large, but very delightful and well kept: It was neither crowded with Trees, nor Plants, nor was there any waste Ground in it, and here was produced whatever was necessary for the Family. There was, next the House, a neat Flower-Garden, which *EMILIA* looked upon as her peculiar Charge, and took Care to have it kept very clean, and filled with Variety of beauteous Flowers which Nature produces for the Amusement of our Eyes, and to delight the Sense of Smelling with their exquisite Fragrance. Here the happy Pair, like our first Parents in the State of Innocence, spent many an Hour in assisting Nature,

ture, in cropping off her Luxuriances, and adjusting every Thing in the Manner best suited to allure the Eye with a well-mixed Variety.

The Parsonage House was large and roomy, and they made it very neat and commodious. The Furniture was plain and good, but there was nothing to be seen extravagant or out of Character. His Study was a delightful Room: It commanded a Prospect over a fine verdant Meadow, which had a pleasant Brook, that ran with many Turns and Windings by the lower End of it. Beyond this appeared, on the one Side a hanging Wood, and on the other some rising Hills, diversified with the View of two ancient Towers, and a spire Steeple of the neighbouring Churches. This delightful Room was so well furnished with useful and improving Books, that, excepting Treatises of Devotion, EMILIA had no need of many Volumes in her Closet: This was therefore furnished in another Manner: One would at first have taken it for the Shop of a Country Apothecary: Vials and Gallypots were ranged in as regular an Order, as other fine Ladies, less charitable and humane than EMILIA, place their China, their Glasses and their Curiosities in. Before she was married, her Mother,

ther, who was a very good Housewife, had taught her to distil, to make Conserve, and such other easy and safe Medicines and Salves, as their Family Receipts directed them to ; and a Surgeon, who was a Relation of hers, had taught her to bleed, and made her a Present of a Case of Lancets. PHILOTHEUS had, at his Leisure, applied his Mind to Physic, and was able to advise his Wife in the manner of administering her Remedies. When any of their Village, which afforded no Surgeon or Apothecary, met with any Accident by a Fall, a Bruise, a Wound, or the like, they immediately applied to EMILIA, who either opened a Vein, or dressed their Sores, and often performed extraordinary Cures: And if they fell ill of any common Distemper, not beyond the Depth of hers or her Husband's Skill, one or both of them visited them, and supplied them with Physic : and where Cases proved more difficult or dangerous, if the Patients were in very low Circumstances, PHILOTHEUS was seldom wanting in procuring better Advice at his own Expence.

And now, EUGENIUS, as I have fixed this hospitable Couple in their new Abode, amongst those who could not but love and esteem them for the Goodness they

shewed to all around them: It is Time I should shew some Compassion to you, and release you from your long Attendance on my prolix Discourse.

Eugen. Assure yourself, BENEVOLUS, you have not in the least tired me; and I am under great Obligations to you for your very entertaining and improving Relation.

End of the Third DIALOGUE.



PHILOTHEUS.

DIALOGUE IV.

The ARGUMENT.

BENEVOLUS pays a Visit to EUGENIUS, and at his Request goes on with the History of his deceased Friend. He is settled in the Parsonage-House. He repairs and ornaments his Chancel. The Cleanliness of his Church. His Diligence and Exactness in Parochial Duties, and several amiable Parts of his Character, are particularly exemplified. The Number and Characters of his Children, the Care that was taken of their Education, and the Method which was used to improve them and furnish their Minds with useful Knowledge, are fully described: and the whole concludes with the present Situation of the Family.

Eugenius.

I Rejoice to see my good Friend BENEVOLUS at my House. I need not ask after your Health, since your Looks discover that you enjoy it.

Benevol. I thank God, I do; and I hope Health is no Stranger to you and yours. I should, if Affairs of Consequence had not hindered me, have sooner paid my Debt, and returned your Visit.

Eugen. Pray Sir, don't think that you was in my Debt, for I came to your House last Time with a very selfish View, and my Expectation was fully answered in the Account you gave me of the good PHILOTHEUS. It is not perhaps quite polite to request of you to furnish an Entertainment whilst you are under my Roof, but if you will go on to oblige me with some farther Particulars of that good Man, it will give me a singular Satisfaction. You had placed him in a pleasant Parsonage, and given him an agreeable Companion, with whom he was to be happy for many Years, and so I conclude there remain about Thirty Years of his Life hitherto unaccounted for. I dare to say he did not pass it over in Sloth and

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Inactivity; why then should this wide Blank be left unfilled up in the Relation?

Benevol. You can ask nothing of me, *EUGENIUS*, but what I shall readily comply with. I will therefore begin without Ceremony.—As he was regular and uniform during that long Space of Time, I think it better to range my Discourse in some kind of Method, and speak of his Behaviour under several distinct Heads, that I may not afterwards have Occasion to interrupt the Narrative, when I come to an historical Account of what happened to him in the future Course of his Life.

I shall begin with that which was uppermost in his Thoughts, his Parish-Church. The Repairs of the Chancel lay upon him, and he was never wanting in doing it substantially. He kept the Windows well glazed and cleaned; had the Stone Pavement, which was funk and uneven by the frequent Burials which had formerly been there, taken up, and handsomely laid and amended. He ordered the Rails of the Communion Table, which were much shattered, to be removed, and decent new ones to be placed in their Stead. The Walls were kept always clean and white; and he caused some ancient Monuments, which had been there erected to the Memory of his

pious Predecessors, to be brushed up and refreshed, that the Memorials of the Righteous might not perish. When this was done, he took Care that it should be constantly swept and dusted; for though he had no superstitious Notions of any Holiness inherent in these Buildings, yet he was of Opinion that Places dedicated to the more immediate Service of God, and used for the Celebration of his solemn Worship, should be kept with the greatest Cleanliness and Decency, and have no Appearances of Deformity or Impurity about them.

The Parishioners could not but be pleased with this Improvement, which discovered to them that their Rector was not a worldly-minded Man; and from that and other Instances of Generosity, they found he would do good in the Parish. And what he had here done, put them upon raising a Rate to repair and beautify the Church, at the Encouragement of EUSEBIUS, who promised, that, besides his proportionable Share of the Expences, he would make them a Present of handsome Velvets for the Pulpit and the Communion-Table. When this was done, there was no Village in the Neighbourhood which could boast of a Church so clean and decent.

This gave PHILOTHEUS great Satisfaction. He had always one Key of it in his own

own Custody, and frequently retired thither by himself, for the sake no doubt of Prayer or Meditation ; but what then passed was known only to God and himself. He would much oftener have read Prayers in his Church than he did, if he could have got a sufficient Number to have attended them ; but the constant laborious Life of Farmers and Labourers would not allow them this Leisure. On all the Saints-Days and Holy-Days he constantly officiated, and the Esquire's Family and his own made a little Congregation.

On Sundays, the generality of his Parish came to Church, and if any of the Families were absent, it was his Custom in the Evening to send to know how they did, which might be taken either as a kind Enquiry, or a gentle Reprimand. He read the Service of the Church with a becoming Seriousness and Gravity, and laid his Emphasis with such Propriety, as led the People into the true Sense and Meaning of what he pronounced.

His Sermons were composed in an easy and unaffected Style : and he delivered them with a due Mixture of tender Freedom and commanding Authority. He seldom touched upon Points of Speculation, or entertained his Audience with Matters of Controversy ; unless when he found it necessary

to guard his Flock from the Efforts either of Papists or other false Teachers, who he found had beset them; and even then he chose rather to shew them the Excellency of the Belief and Practice of our own Church, and to use the most pressing Arguments to prevail on them to continue in the Religion in which they had been educated, than to puzzle their Heads with Disputes they could not be easily Masters of; and he reserved for his private Conversation with particular Persons, the Answering any fallacious Arguments, which had been subtilly instilled into them with a Design to pervert them.

The principal Topics of his Sermons were, the Being of a GOD and the Veneration due from Men to him: The Fall of Man: The Redemption of the World by JESUS CHRIST: The Necessity of Faith in him, and the equal Necessity of good Works to make us acceptable to him: Obedience to the Law of GOD: The Happiness of a religious Life: The Uncertainty of Life: The indispensable Necessity of preparing for Death: And the Terrors and Solemnity of a future Judgment. He taught the respective Duties of Husbands and Wives, Parents and Children, of Masters and Mistresses, and Servants. He shewed them that there was nothing like Industry and Honesty to make them thrive in the World, and exhorted them to be constant

stant and zealous in their Prayers to GOD for a Blessing on their Endeavours. His Warnings against the too common Vices of Unchastity, Drinking, profane Cursing and Swearing, and Lying, were frequently repeated in the most pressing Manner. On the great Festivals of the Church he usually preached upon the mysterious Doctrines of our Religion then proposed to our Consideration, with practical Improvements upon them. And at proper Intervals, he explained to them the Common Prayer, and pressed on them decent Behaviour in the Service of GOD. He gave them an Account of the Institution of the Christian Sacrament of Baptism, set before them the Necessity of it, and the Benefits which were annexed to it; the Expediency and Decency of bringing their Children to the Church to receive it; and the Obligation which bound all who were baptized to live holy and Christian Lives.

He administred the Sacrament of the LORD's Supper every Month, and on the solemn Festivals; and took Care beforehand to exhort them frequently to communicate: he acquainted them with the first Institution of it by our blessed LORD, shewed them the mystical Significancy of it, the Benefits that belonged to it, the Qualifications necessary for devout Communicants, and the subsequent

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sequent Behaviour necessary to those who frequented the holy Table. These, and such like useful Subjects generally furnished him with Matter for his Discourses : And in the Afternoon he catechized the Children, asking them the Questions in the Church-Catechism ; after which he made a plain familiar Discourse upon some Part of it, and then by easy Questions endeavoured to find out, whether the bigger Sort of Children understood what he had been saying, and could utter their Sentiments in a reasonable Way : and when he perceived any one of them more serious or sensible in his Answers, he gave him proper Commendations, and encouraged him with a silver Penny ; and will you believe me, EUGENIUS, this little Commendation and Encouragement made the others endeavour to deserve it so, that such Emulation did vast Service among the little Lambs of his Flock.

It will not be improper here to mention the Care he took of learning Children to read. He always thought Ignorance to be the Mother of Irreligion and Vice, and not of Devotion ; and therefore he concluded, that Children could not be expected to do their Duty, unless they had an Opportunity first of learning it : But how could this be done without reading it ? If they have Instructions given them by any kind Friend, these

these will soon drop out of their slippery Minds ; but when they can read, and can again and again peruse the Word of GOD, there is then some Hopes of an happy Produce : And upon this he talked with EUSEBIUS, who readily came in to the Proposal of erecting a Charity-School in the Parish, for the Instruction of the Poor, who there met with what their Parents either through Ignorance, want of Leisure, or Indolence, could not afford them ; and were taught to read GOD's Word, to address themselves to Him, and to behave according to the Station in which they were placed.

I fear, EUGENIUS, my Discourse for want of something to enliven it, grows dull and heavy ; and that you begin to repent of asking me to pursue the Subject.

Eugen. I do not, I assure you, Sir. There are silent Beauties as well as active and speaking ones ; and though this be of the former kind, I cannot but admire and approve of it.

Benevol. Suppose now, we should go to EUSEBIUS's, and attend PHILOTHEUS and EMILIA there on their first Visit. You may imagine, at that time every Thing was in Form and Order : EUSEBIUS met them at the Hall-Door, and after he had saluted her,

her, presented her to his Lady, who received her with much Civility and Affection : And then, turning about to PHILOTHEUS ; " Why now, faith he, it looks as it should be : " You are got into our Row ; and I can only wish you may be as happy with your good Woman, as I have for this forty Years been with mine." When the Dinner was upon Table, the old Gentleman took EMILIA by the Hand and led her to her Place ; and when PHILOTHEUS was going down towards the lower End of the Table, " Pray Sir, faith he, don't take my Place, for that is always mine in my own House ; I know it is the Fashion with some Folks now-a-days to set the Parson, as they call him, by the Salt : but I have always so great a Regard for the Clergy, that I think no Place at my Table too good for them ; and therefore please, after you have given us a Word of Blessing, to seat yourself next to the Ladies."

After this the good Man always continued to demonstrate the greatest Respect and Friendship to his Rector : And he, without any low fawning or cringing, shewed his Love and Gratitude to his worthy Patron.

PHILOTHEUS was usually upon favourable Terms with his Parishioners, for he never

never passed by an Opportunity of doing them good and ingratiating himself with them. He often called at their Houses, and chose to do it at a Time when they were employed about their domestic Affairs, that he might the better observe their Industry, and see them act without Disguise. When they were sick, he was always ready to attend them, and to give them the Assistance of his Prayers and pastoral Directions: He then dealt with them in the most humane and tender Manner; and though he never soothed them with false Hopes, or flattered them in their Faults; though he inculcated fervently the Doctrines of Faith and Repentance, and Resignation to the Will of God; yet he was averse to fill their Minds with Terrors, where it was not absolutely necessary to rouse them from their Stupidity.

He was always glad to see his Neighbours at his House, and often invited some of the Families to dine with him; and then did not pretend to entertain them with Dainties, but gave them a decent and substantial Meal; and sent them home well satisfied with their Reception, and generally better for the Advices and Admonitions he had occcasionaly interwoven in his Conversation.

Some of his Parish lived at a great Distance from the Church, and he gave a general

neral Invitation to these to dine with him on any Sunday; and especially when the holy Sacrament was administred; and by this means he ususually procured a good Congregation to attend the Afternoon Prayers.

He behaved himself always towards them with much Humility and Condescension, and never discovered the least Pride or Austerity, and yet supported the Character of his Function with a becoming Dignity. He was cheerful, but never light and frothy; and kept them in good Humour, without descending to any Thing that was low, mean, or indecent.

He was a very good Friend to the poorer Sort, but would never allow them any weekly Pensions. He had done so at his first coming among them, but afterwards found the Inconveniency of it, and perceived that their Dependence on this certain Income was a Check to their Industry; and if for good Reasons he thought fit at any Time to withdraw it, the Sufferers thought he did them a great Injury, and imagined he had robbed them of that which was their just Due, rather than of that which they had no other Right to than what proceeded from his Bounty and Charity. So that he determined never to give Relief, but where from Time to Time he saw it necessary, and looked upon himself as the most proper Judge,

Judge, how and when to dispose of his Benevolence.

If any of the Neighbours were at Variance with each other, he talked the Affair over to both the Parties, endeavoured to fix the Matter upon a right Footing, reprimanded with Tenderness those who were the Aggressors, shewed them how the Matter might be amicably made up, and set before them the Expence, Inconveniency, Delay and Uncertainty of Law-suits, and the great Prejudice they do in a Neighbourhood. By this Means, when any Difference arose, he was generally applied to as Arbitrator in the Dispute, and commonly composed it to the Satisfaction of the two contending Parties.

If any of them had any Scruples upon their Mind, who could they so properly apply to as to PHILOTHEUS, who had spent much Time in studying the several Cases of Conscience, and by his Conference with them knew how to set their Minds at rest, and make them quiet and easy, and satisfied with themselves?

He always chose to preside when the Parish met about Business: and this was the easier to him, because he took Care to instruct the Church-Wardens in their Duty, and at proper Times to insinuate to them, what was fit to be done at the next Parish-

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Meeting. He never carried himself in an overbearing or supercilious Manner, but chose that what was to be done, should be proposed by any one rather than himself, and then either amended it, or came into it, as if by Way of Compliance with their Desire: And if Money was to be raised, they agreed to it with the greater Cheerfulness, because they saw their Rector never desired to be screened, or excepted out of the Rate, but willingly consented to be taxed according to his due Proportion.

All this notwithstanding, he was very tenacious of his Rights; and the Reason he alleged was this; that he might do what he would with his own Money, and when any was indebted to him upon his own private Account, he might, if he thought proper, either demand it, or forgive it: But what was Due to him as Rector of the Parish, would be hereafter Due to his Successor, and if he by Neglect or Indulgence should suffer any of his just Dues to be now detained, the Parishioners might hereafter plead a Prescription, and so his Successor in the Living would be hereby injured in his Dues, or be put to Trouble and Expence in recovering them. But though he always regularly demanded and insisted upon their being paid, yet where the Poverty of the Person who paid them stirred up his Compassion,

passion, he very generously threw back something for the Wife or the Children, or in some way or other made them such Amends, that they could not be displeased with him.

If we viewed him in his Family, we there saw the most affectionate and indulgent Husband, and the kindest Master. He always began the Day, and closed it with pious Prayers, on which all were expected to attend. Every Thing was there carried on with Order and Regularity by the good Management of EMILIA, who, at set Hours, furnished his Table with plain and wholesome Food, the best of each Sort, which the Season afforded: But as she was very well skilled in Cookery, her Art introduced a pleasing Variety in the most common Provisions, and all was served up with the exactest Neatness and Decency. Her Side-board was decked with Liquors which were the Produce of her own Housewifry; for these were what they themselves generally made use of, as thinking foreign Productions not so well adapted to English Constitutions. But she had always in reserve a Bottle of such other Liquors, as she thought would be more acceptable to their Friends.

They neither of them had any superstitious Regard to Times and Seasons, yet they thought it proper to make a Difference in their Diet between Festival Times, and Fast-

Days; so on the former there was some Addition made to their usual Provision, and on the latter they had a more plain and abstemious Table: For if it had not been for this, he thought his Family would not so well know or observe the Distinction between them, and would be more regardless of what he took Care to instruct them in.

Their Servants were such as had been chosen for their Honesty and Industry, their Cleanliness and Decency, and their Sobriety and Piety: And when they were provided with such, they on their Side esteemed them according to their Deserts, and gave them proper Commendations and Encouragements. They instructed them in their Duty, and instilled into them an high Sense of Religion. They expected that their Business should not be neglected, and laid before them a regular Method for the Management of all the Affairs of the Family. They gave their Orders with Mildness, which were therefore cheerfully and willingly complied with. They passed over little Faults with grave but gentle Rebukes. They looked upon them as their Fellow-Creatures, and when they were ill, took a tender and compassionate Care of them. They let them want for nothing that was fitting for them; and by these Means they were beloved by their Servants, who were the more cautious
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not to offend or displease them : And as nothing would have grieved them more, than to have been discharged from the Family ; so no Whim or Caprice ever made PHILOTHEUS or EMILIA part with a deserving Servant.

They were both of them early Risers, and the whole Family went to Bed in good Time ; so that by this means the whole House was orderly, and their Health and Vivacity was hereby preserved.

I shall consider PHILOTHEUS, but in one more Light. He was a Friend, in a more extensive Sense, to all Mankind, as he ever wished them well, and endeavoured to serve them. But what I would here hint at, is, a more intimate Union of Affections, between those whose Tempers and Dispositions, whose Principles and Way of thinking have endeared them to each other. He was far from hasty in contracting Friendships ; he knew Men long, and examined them narrowly before he took them into his Bosom : But when he was once satisfied with them, and esteemed them as his Friends, he was then firm and constant, and no Insinuations of others could prevail with him to slight or neglect them. I can, from my own Experience say, that he was a true Friend, and was never failing in the Duties resulting from that Relation. How often have

have I been improved by his Instructions, and been checked by his amicable and tender Reprimands? He saw with Uneasiness every Fault in those he loved. He esteemed his Friend as a Jewel, and, like a skilful Artist, endeavoured to polish away whatever would spoil its Value, or obscure its Lustre.

Eugen. The Character you have given is a very amiable one, and I believe, **BENEVOLUS**, you have not painted beyond the Life. But as you have settled **PHILOTHEUS** and **EMILIA** in their happy rural Paradise, I shall be glad to have some Account how they went on there, and what happened to them.

Benevol. Why then, I suppose you will suspect that **EMILIA** alarmed her Husband with some breeding Qualms, and that when these were gone off; and she grew big, he was not without his Anxieties; for a tender Husband must feel for his Wife, and be under great Apprehensions for her Safety and her Life at so hazardous a Time. It pleased GOD, within a Year and half after their Marriage, to give them a Daughter, which lived only to receive its Mother's Name, and then died in the Month of

Eugen.

Eugen. Did PHILOTHEUS then baptize it at home? for, I think, I have heard that he was very scrupulous in Things of this Nature, and refused to administer Baptism any where but in the Church.

Benevol. He was indeed scrupulous in using the Office for public Baptism in a private House, and never did do it; for he thought it a Breach of his Duty, an Abuse of a solemn Office of the Church, which could not without Absurdity be used in a Bed-Chamber: But in Case of an Infant's being taken ill, if he had timely Notice, he never denied them this Sacrament, and would go to their Houses at any Time of the Night; but if the Child outlived the then present Danger, he expected it should on the first Opportunity be brought to Church, that it might with decent Solemnity be received into the Congregation of Christ's Flock, and the Stipulations of the Godfathers and Godmothers, be there taken for its future Instruction and Behaviour in the Duties of a Christian. The Loss of this Child was no Doubt a Concern to them, but Christianity had taught them to resign it to Him who gave it.

After this EMILIA was some Years before she brought her Husband another Child,

Child, and then she was delivered of a Daughter, whom they named MARGARETTA, who is now one of the surviving Ornaments of my good Friend's Family. The Child was regularly carried to Church to be baptized: But the poor Mother had a bad Time of it, and was not able to get out to Church to return Thanks, till above Six Weeks after her Delivery.

Eugen. It was well, BENEVOLUS, that she had PHILOTHEUS with her, who could read the Office at home, or else it may be a Person of EMILIAS Exactness, would have been uneasy that this was not done at the usual Time.

Benevol. You quite mistake the Case, EUGENIUS. PHILOTHEUS was not wanting in returning Thanks with his Family for the Blessing of a Child, and for the safe Condition in which the Mother seemed at first to be. But the Condition of Women in Childbed is so very precarious, and liable to so many Accidents, that some unkind Symptom intervened, and retarded the Recovery of her Health. He knew indeed the vain Custom of some who desire to be *Churched*, as they call it, at *Home*; but he thought it very improper and ridiculous. "The Office," said he, is composed for the Church, and

" and to use it elsewhere is extremely absurd ; nor is it expected to be used, till the Woman is so well recovered, as to go abroad and attend at the public Worship : till then her private Prayers will be heard, and her Thanks and Praise offered up in her Chamber will be acceptable to God." And therefore upon EMILIA's Recovery, he led her to Church, and there returned solemn Thanks to God for her safe Delivery.

Some Time before this, PHILOTHEUS had the Misfortune to bury his kind Friend and Patron. EUSEBIUS was pretty well advanced in Years, and went off by a gentle Decay, to the great Grief of his Family, and indeed of the whole Parish, who lamented him as a Father, and became every Day more and more sensible of his Loss. For his only Son, who was now come to the Possession of his large Estate, was a young Man of a very different Character from his good Father. He had given PHILODOXUS, for that was his Son's Name, a good Education, and as he did not want for Sense, he could not avoid making some Improvement in Knowledge : but he unhappily fell into bad Company, who imposed upon his good Nature, and led him into various Scenes of Looseness and Debauchery. These Poisoners of Youth flat-

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tered his Pride and puffed up his Vanity : and run him into all Manner of Extravagancies. This had given the Father great Concern, and he did all that was in his Power to reclaim him. He was an only Son, and he could not think of casting him off, and used him with as much Mildness as possible, in Hopes that hereafter he might come to think, and take to better Courses. Upon his Father's Death, he could not but look back upon his former irregular Life, and perceiving what Sums he had squandered with his old Associates, from a Spendthrift became close, saving and penurious. The old Hospitality, which had been long kept up by his Father and Grandfather, was now no longer supported ; and the Tenants began to complain of his raising their Rents, and letting them hard Bargains.

PHILOTHEUS was much concerned, among other Things, that the upper Pew in the Church was not so well filled as it used to be every Sunday, for PHILODOXUS but seldom came thither ; and when he did, it was generally after the Service was begun, and his Behaviour shewed but little Decency and religious Composure. PHILOTHEUS took the most favourable Opportunities of talking with him upon these and other Topics, and his Mildness and well-timed Expostulations by degrees gained somewhat upon

upon him, and gave some Hopes of Amendment.

The little MARGARETTA grew and began to be entertaining; she was about two Years old, when Providence blessed the good Couple with a Son, who was called TIMOTHEUS. The Birth of a Son was, you may be sure, what gave great Joy to the Family: And you need not doubt the Care that was taken in bringing up their hopeful Offspring, so that I shall not detain you in the Nursery, but go forward with my Narrative.

They were early instructed in Reading, and the Principles of their Duty to GOD, their Neighbour and themselves, instilled into them in a plain, easy, and familiar Manner, suitable to their Age and Capacities. They were taught a high Reverence for the God who made them;—who knows all their Thoughts, hears their Words and sees their Actions: They were told that he was to be obeyed, and that it was their Duty constantly to pray unto him. They were bred up in Notions of the strictest Justice and Honesty, and that to pilfer or take the least Thing that belongeth to another is a Crime which will be severely punished. They were told, that Lying and Deceit were hateful to God Almighty, that they should upon all Occasions tell the Truth,

and never make a Fault double by telling a Lie to excuse it. They learned their Catechism betimes, and were examined in it at Church with the other Children: And it gave the Parents great Satisfaction to find them apt in their Answers.

MARGARETTA was improved by her Mother in such Works as were fit for her Age, and suitable to her Sex; and by degrees let into the Affairs of the House. She was now an only Daughter, and her Mother who had staid about Ten Years since the Birth of her Son, expected no more Children. But Blessings often come unlooked for, and Providence gave them their youngest Child, SACHARISSA.

During the Confinement of her Mother, MARGARETTA, who was now about Thirteen, but had Sense above her Years, took upon her to give Orders in the Family, and exerted herself to shew she was the better Housewife for her Mother's Instructions. She was highly delighted with nursing her little Sister: And TIMOTHEUS was not a little pleased to have one in the Family younger than himself.

As the Son grew up, the Father took him under his own Tuition. He knew that Skill in Languages was a necessary Part of Education, but he had a Dislike to the common Method of teaching them. He
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had observed, that the Time between Eight Years old and Seventeen, was usually spent in learning two dead Tongues, and thought that much less Time would serve to arrive at the Knowledge of them. He thought it absurd to teach Children Latin by a Latin Grammar, and imagined it might be done in a more rational Way, than by loading the Memory with uncouth and barbarous Verses in a Language to them unknown. The Variation and Inflection of the declinable Parts of Speech must indeed first be observed and perfectly learned; after which, Words are to be sought in the Authors which are put into their Hands, and they are gradually to be let into the Grounds and Reasons of the Construction.

Eugen. An expeditious Method of Learning appears to be a great Advantage: But give me Leave to ask you, BE NEVOLUS, whether this rational Way of Teaching, as you call it, can be put in Practice, and doth not rather exceed the Capacities of Children? And if it doth not, and they may be tolerable Linguists in a much less Time, will it not be difficult to know what to do with them, till they are of an Age to go out into the World, or to go to the University; and will not some Years of their Youth

Youth by this Means lie fallow and unemployed?

Benevol. Give me Leave, my Friend, for the present to defer giving a direct Answer to your Queries: and permit me to observe, that you seem to have but an indifferent Opinion of the human Mind, and to think that some of its Faculties, at least, lie a long while dormant before they display themselves. Memory and Reason discover themselves much about the same Time. PHILOTHEUS told us, that their dawn appeared very early in Life, and they ought equally to be encouraged in their Growth and Improvement. Why should a weak and tender Memory be put upon the Stretch, and oppressed with a heavy and unpleasant Burden; whilst Reason is disregarded, and not applied to, even when it has Capacity to embrace and comprehend many important Truths? A Tutor ought to have a due Regard to both these Faculties in his Pupil, which, if properly cultivated, will help and improve each other. Reason will assist Memory in recollecting what it has formerly received; and the Memory will furnish the Understanding with the Notions and Ideas it hath treasured up. But what Benefit can accrue to the latter Faculty, when the Memory

mory is stored with nothing better than a Heap of unknown Words?

Eugen. I readily allow that he who remembers what he doth not understand, shews indeed the Strength of his Memory, but makes no Discovery of his Judgment.

Benevol. It is true, EUGENIUS; for what is any one the wiser for being able to repeat a thousand barbarous Sounds in the Order in which they were taught him? But if, instead of this, he be instructed in the Sense of any Proposition, and the Truth and Reason of it be laid before him, so that his Mind apprehends it; his Memory will then easily retain it, and he becomes wiser than he was before.

The principal Intention of PHILOTHEUS was to furnish the growing Mind of his Son with useful Knowledge, such as the Strength of his Understanding would bear. He had a great Regard for Languages, but then he looked upon them as only the *Means* of attaining Knowledge, and did not prefer them before the *End*, to which they tended: He compared dead ones to Conduit-Pipes, which convey to us the Wisdom of the Ancients, for without them we cannot understand their Writings, and imbibe their Sentiments; whereas Languages considered

barely as such, hardly deserve the Name of Learning: And therefore he thought it very absurd to consume some Years in teaching such Children Greek and Latin Words, who were never intended for learned Professions, or designed to go on in such Studies, until they could read an Author in those Tongues; and when this was the Case, all that they had learned would be of no use to them, though it had wasted some Years of their Life, which might have been better employed.

Eugen. I must freely own to you, that I have often met with Men, who have spent some Years at a Latin School, and came away from thence without any real Knowledge in the Language; and yet by the Help of Memory having retained a few Latin Words or Phrases, or a Greek Proverb, would thunder them out to the Amazement of some of the Company; whilst others who knew more, looked down on them with Contempt as conceited Pedants or ignorant Pretenders: Whereas if these Persons had either learned more, or less, they would have been less troublesome and impertinent, and not have proved the Objects of Ridicule. But still I would be glad to know what kind of Employment can be found out for a Boy from the Age of Eight or Nine Years,

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to about Fifteen or Sixteen, which will be of more use to him than that, which is usually taught them in our Schools? Or, which is much the same Thing, it will be extremely obliging in you to inform me of your Friend PHILOTHEUS's Manner of employing his Son during that Period.

Benevol. If this will give you any Satisfaction, I will attempt it. By what I have already said, you will perceive he took Pains to make his Son a good Linguist: But there was one Thing in which he was very exact, that was, in making him understand his Mother-Tongue, speak it properly, spell it truly, and read it well. He thought all those of his Country, who pretended to understand Greek and Latin, made but a very absurd Figure, if they did not well understand English. He imagined it not sufficient to speak the Language as they learned it from their Nurses, or the Servants of the House, or the Peasants in the Neighbourhood; but expected that a Gentleman should speak it with Propriety and Elegance,—that he should never offend against the Rules of Grammar, which are adapted to all Languages,—that his Words should be well chosen, neither new-coined nor obsolete,—his Phrases not uncouth,—his Pronunciation clear and intelligible,—and that what—

whatever he says should be uttered without either tedious drawling on the one hand, or Over-quickness and Rapidity on the other: — And that, above all Things, the Voice should have its natural Scope, and be never strained or altered by ridiculous Mimickry or unmanly Affectation, which always draw upon such Speakers, at least, a Smile of Contempt.

In order to this, he took Care to employ his Son in reading the best Books : When I say so, you may be sure I do not exclude the Bible, which he every Day exercised him in, for his Instruction in Religion and Morality. And whilst they read it, he made proper Remarks upon the several Passages, so as to explain them in a Manner suitable to a young Capacity ; and enforced the several Duties there enjoined, so as to influence his tender Mind, and to fix them in his Memory.

Eugen. All this was excellent, but pray how did this help to form his Language ? For though I have a great Regard for our Translation, which I believe in the main to be very just and proper ; and I farther allow that the Grandeur and Dignity of the Style doth peculiarly agree with the solemn Subject Matter of that divine Book, and (like the magnificent Gothic Arches of an ancient

venerable

venerable Cathedral) is apt to inspire a reverential and religious Awe in the Reader: Yet I must submit it to you, whether this Language, in these Times, is fitly adapted to common use, and whether it would not be a kind of Profanation of it to employ it in writing or speaking on every ordinary Occasion. As this Translation was first published about an hundred and fifty Years ago, it is no Wonder that there should be in it some antiquated Phrases and old Words, now for the most Part disused in the present Method of Writing and Speaking, and which only become familiar to us, because from our Childhood we have been used to read them.

Benevol. Your Observation is very just, and PHILOTHEUS was well aware of it, and therefore when he met with any Words or Phrases, which were not of the present Stamp, he would make his Son remark them, as what had formerly such a Meaning, but that this would now be expressed in such a different Manner, — specifying how it would run in modern English. And then he furnished him with other Books to be read daily in their Turns, where the Language was written in its greatest Purity; such as the celebrated Volumes of the *Spectator*, and other Works of Mr ADDISON; some Passages out

out of the Writings of Sir WILLIAM TEMPLE, Archbishop TILLOTSON, Bishop SPRAT, the Earl of CLarendon, and others; and when he grew a little more ripe in his Understanding, he recommended to him Doctor FELTON's *Dissertation on reading the Classics, and forming a just Style.*

Eugen. He must have had a vast deal of Patience to do this: for I think nothing more disagreeable, than to be obliged to listen to an ignorant or young Person, whilst by bad reading he mudders a good Performance, which is put in his Hands.

Benevol. Patience he had, and every one must have it who expects that his Children or Scholars should improve: But the Pains he took at first, soon made his Labour easier; for as in his early Infancy his Son had been taught the Sound of the Letters, and how to divide the Words and spell the Syllables, he was pretty perfect at this. The next Care was to instruct him in the Nature of the Stops, and how he was to make a short or a long Pause when he met with them. Then he was taught to find out the Drift of the Author, and shewn how to lay a proper Stress on the emphatical Words. He was checked in his Career when he read too fast, and quickened when he

he fell into too tedious a Manner. He was taught not to read in a Monotone, that is in a tedious Way of Drawling and Whining, without a proper Variation of Voice, when the Sense required it: And tho' he was to sink his Voice towards the End of a Sentence, so as to distinguish the Close of a Period, yet his Father cautioned him particularly not to drop the last Syllable, as is too often the Case, and by this Means the Hearers often lose the Sense of the Sentence. But I shall quite tire you, if I insist too long on these Niceties.

PHILOTHEUS took all the Care he could to make him read well, and then instructed him how to write with Propriety; and to diversify this dry Study, called him often out to something more entertaining.

Eugen. I beg Pardon, Sir, for interrupting you, but I must desire to know, whether, amongst the Books he put into his Hands, he did not give him some of our best Poets, in order to polish his Style, and improve his Invention?

Benevol. He did, when he thought it a proper Time; for till he could read Prose well, he would not suffer him to read Verse aloud. There is something in Poetry, which engages young People, yet it is a long Time before

before they can be brought to read it commendably. The Cadence at the End of each Line, and the jingling Rhimes with which they conclude, are a Sort of Check upon a natural and easy Way of Reading ; and when that is altered without Judgment, the whole degenerates into a toning, canting Form, not far superior to that with which the Bell-Men repeat their Christmas-Verses. And therefore tho' he never debarred him from taking up a Poem, and reading it to himself ; yet he never suffered it to be read to him, till he was capable of doing it in a Manner, neither ridiculous or disagreeable ; and when he had nearly finished his Home-Studies, the Father would take a Pleasure in hearing from him POPE or PRIOR, MILTON or SHAKESPEARE, and would be so careful in forming his Ear and directing his Voice, that he might do it in such a Manner, as that the Poet himself would not be displeased, if he could hear him repeat his Verses.

One while the Youth was instructed in French, as a Language of general Use, and in which there are several valuable Pieces ; and this being a living Language might be acquired without much Difficulty, or Abundance of Time spent in attaining it.

His Writing was not neglected, and it was thought a fair Hand would save him many

many a Blush, as well as much Trouble when he came abroad into the World; and he was taught something of Accounts, and well grounded in the first Rules of Arithmetic, enough to enable him when he grew up to proceed farther in that Science if he should have Occasion.

The old Gentleman would sometimes, by way of Diversion, throw in his way a Mathematical Question of the easiest kind, and teach him how to solve it: And would quicken the natural Curiosity of that Age by some pleasant and entertaining Experiments in Natural Philosophy, which gave him some Notion of the mechanical Powers, and of such of the Laws of Nature as his tender Age was capable of.

As his Knowledge improved, he was in the general acquainted with the Solar System, and the Planetary Scheme of the World,— how the Sun in the Center gives Light to all the lesser Orbs which move about him, amongst which is the Earth we live on, with the Moon her Attendant, who in her monthly Revolution supplies us with what Light we have in the Absence of the Sun.

Other Lessons in Astronomy were too high for him to be exercised in, and therefore his prudent and ingenious Tutor brought him down to the Surface of the Earth, and
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endeavoured to give him some Insight into Geography. He laid Maps before him, after he had given some previous Instructions to make him apprehend how the Face of the World might be described on a Sheet of Paper. This was a pleasing Entertainment to his young TIMOTHEUS, and the Father took care not to puzzle him with any thing that was too difficult. He first shewed him a Terrestrial Globe, and bade him compare it with the Maps which were open upon the Table. In them he pointed out the four cardinal Points of the Compass, and where the North, which regulates the others, is usually placed ; that he might have a Notion of the relative Situation of one Country in regard to another : And then shewed him the Zodiac in which the Sun is supposed to take his annual Round, that he might by this means make some Conjecture on the Heat and Coldness of every Climate.

After this he instructed him in the four-fold Division of the Earth into the Continents of *Europe*, *Asia*, *Africa*, and *America* ; and acquainted him that *America* lies wide on the West of us who live in *Europe* ; — that *Asia* is contiguous to *Europe* on the East ; — and that *Africa* is Southward from us. He next shewed him with his Finger the great Oceans, the more remarkable Seas, and the most noted Islands. The Youth

was

was, upon this, impatient till he received the Pleasure of another Lesson, in which he learned the more remarkable Kingdoms of the World, and particularly those of *Europe*, which is of the nearest Concern to us, and those of *Asia*, whose History is largely touched in the sacred Writings: And what was very observable, the Boy was seized with a commendable Zeal for his native Country, and was displeased to find that the *British Isles* took up such a little inconsiderable Space in one Corner of the Map of *Europe*.

When he was pretty perfect in these general Views, the Maps of the respective Kingdoms were at different times severally produced; and he was made to observe the Nations to which they were contiguous, the Provinces into which they were divided, the most noted Rivers that ran through them, and the capital and other famous Cities in each Kingdom. This afforded an Exercise for his Memory, and he was taught, whenever he was asked, to answer these Questions with Propriety and Readiness.

To be well acquainted with his own Country was as necessary as to be skilled in his own Language: And therefore he carefully perused the Map of *Great Britain* and *Ireland*, that he might at any time resolve the following Inquiries, namely,—Into how many Counties is *England* divided? How

many are there in *Wales*? How many in *Scotland*? What are the chief Cities or Towns in each? What are the Names of the most noted Rivers, where do they take their Rise, and where do they empty themselves into the Sea? And he was able by these means to tell you the Names of the four Provinces in *Ireland*, with the Counties, the Cities, and the Rivers which water that Kingdom. And in a little Time he was so well accustomed to this, that without poring upon a Map to read the Names, he would readily point to the capital Place you enquired after; and then, as he was instructed in the Use of the Scale, he would with the Aid of Compasses soon discover the Distance between any one Place and another.

Eugen. I begin to relish this manner of Education, and think it must be very entertaining as well as improving to an ingenuous Lad. It is making a Man of him betimes, and fitting him for Reading and Conversation. But we seem to have taken our Leave of *Latin* and *Greek*; what became of that the mean while?

Benevol. If his Father had thought they would never have been of use to him in the future Course of his Life, he would, as I have

have I think hinted, never have troubled his Son with learning them : But as he designed him for the University, he so intermixed the Pursuit of them with these pleasanter Studies, that one refreshed when the other had fatigued, and both went on with Ease and Satisfaction.

I fear by this time you have enough of this Method of Education. You led me into it, and I must still trespass on your Patience, and beg that you will sit composed, and take another Lesson before you leave School.

The Youth is by this time expert at his Maps, — he knows every Nook and Corner of the World ; but what is he the Wiser unless he is informed who are the Inhabitants of such or such a Part, — who have the Government of such a Kingdom, — when these Dominions changed their Masters, — and how long it is since such a remarkable Event happened in a certain Place that you name to him ? This necessarily introduces the Study of History, both as it regards modern and ancient Times. And as all Events must fall out in some *Place* which Geography will direct you to, so there was some certain *Time* in which they came to pass, and here Chronology must assist you ; without which History may be said to have but one Eye.

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I do not here pretend, that a young Mind ought to be overburdened with all the Particulars of a full History, but supplied with general Notions of a comprehensive large Scheme; nor be puzzled with any of the difficult Niceties of Chronology, but only to be able to say, about how many Years it is since the Creation of the World, or NOAH's Flood, or the like.

With this View TIMOTHEUS was taught the History of the most ancient Times, which he had often read in his Bible. MOSES is undoubtedly the oldest Historian, and his History commences with the Creation of the World, when both Time and Things first began. The Creation was four thousand Years before the Birth of JESUS CHRIST.

— (You will pardon my mentioning this and other Particulars, which will be done, not in order to give you Information, but to shew you how Instruction was conveyed to our young Student.) This 4000 Years then, for Memory sake, may be distributed into six Periods. The first of them, from the Creation to the Flood, consisted of 1656 Years. The second, from thence to the Call of ABRAHAM, was 427 Years. The third, from thence to the Children of *Israel*'s going out of *Egypt*, was 430 Years. The fourth, 479 Years after this, SOLOMON laid the Foundation of the Temple. The fifth,

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this Temple stood 424 Years, and then was burned by NEBUCHADNEZZAR. And then began the sixth Period of 584 Years, which compleated the Sum of 4000 Years. During these several Periods he was practised in a two-fold way of signifying the Date; either by using the Year from the Creation, called the Year of the World; or else the Year before the Birth of our Saviour CHRIST; and by the Help of the plain Rules of Addition and Subtraction, he could fix the Time of any great Transaction (as the Foundation of SOLOMON's Temple for Instance) in whatsoever manner the Question was put; and could tell you in what Year of the World, in what Year before CHRIST, and how long since it was done.

After he had been made to remark the long Lives of the Patriarchs, the Ancestors of ABRAHAM, he was led to the History of his Posterity, and to what besel God's peculiar People, the Children of *Israel*, under MOSES and JOSHUA; the Judges who were afterwards their Protectors; and SAUL, DAVID and SOLOMON, who reigned over the whole Nation. After this the Kingdom was divided, and *Judah* with Benjamin served the Sons of DAVID; whilst another Series of Kings governed the rest of the Tribes. Their Names, their Succession, the Times that they lived in, the Length of

their

their Reigns, and who were their Contemporaries, were committed to Memory.

The next observable were the four great Empires ; the Knowledge of them being necessary towards the better Understanding the Scripture History. Now as this was to be fetched from other Books, and the Search would at present be too much for the young Scholar, as the Father had helped him to a Table for the better comprehending the Reigns of the Kings of *Israel* and *Judah*, so he now put in his Hands a Scheme of those other ancient Monarchies, and expected he should acquaint himself with the Names and Dates of the several Monarchs *.

1. The most ancient *Affyrian* Empire was in time divided into three, the Kingdoms of *Affyria* at *Nineveh*, of *Chaldea* at *Babylon*, and of the *Medes* at *Ecbatana*. **NEBUCHADNEZZAR** destroyed *Nineveh* and seized both Kingdoms, and he and his Posterity reigned at *Babylon*, until

2. CYRUS

* See An Abridgment of the History of the Bible. Written originally in French by the Rev. Mr OSTERVALD of Neufchatel in Switzerland. Translated into English, with some Improvements, chiefly designed to shew the Usefulness of reading the Sacred Books according to the Order of Time. To which is added, An Appendix, containing several Things necessary toward the better understanding the Scripture History. Price 4*d.* Sold by B. DON, at the *Bible and Key* in *Ave Mary-lane*, near St Paul's.

2. CYRUS erected the second great Monarchy of the *Medes* and *Perians*. His last Descendant was conquered by

3. ALEXANDER the Great, who erected the third Monarchy, that of the *Greeks* or the *Macedonian Empire*. But in eight Years time, upon his Death, it was by his Captains divided into four Monarchies, amongst those who called themselves Kings of *Macedon* and *Greece*; Kings of *Egypt*; Kings of *Asia*, *Syria* and the *East*; and Kings of *Thrace*. This last named Kingdom was in a few Years suppressed by the Kings of *Macedon*; and the other three were finally all swallowed up by

4. The *Romans*, who erected the fourth great Monarchy, or the *Roman Empire*. This was at first governed by Kings, afterwards by Consuls annually elected, and at length by Emperors.

Such was the Plan, and he was taught it by Tables with collateral Columns, from which he easily distinguished their Times, and became acquainted with those who were Contemporaries.

His Design, as to this Science, was now drawing towards a Conclusion; and therefore in order to bring him home, PHILOTHEUS would, when they were together, let him something into the History of the several Kingdoms of *Europe*; and, by way of

Story,

Story, tell him how such a People came to settle in such a Country,—how a regular Government was at length erected there,—and how many Races of Kings had born Rule there down to the present Time.

But what he more fully insisted on, as more interesting and much more necessary, was the History of *Britain*, beginning with the ancient uncultivated State of the Island, and the rude Condition of our untaught Ancestors. He described their being conquered and civilized by the *Romans*, and the Time in which Christianity is imagined to have been first preached among them. He set forth their Conquest by the *Saxons*, who first erected seven Kingdoms among them, which were afterwards conjoined, and governed by single Monarchs of that Race; who were often harassed by the *Danes*, and for a Time submitted to their Government.

The next Thing that occurred was the Conquest of *England* by the *Normans* under *William* the Conqueror. During these Times, *Wales* had its own independent Princes; and *Scotland* and *Ireland* a long Series of Kings of their own; till, either by Conquest or Union, they all became subject to the Crown of *Great Britain*.

The Reigns of our Kings from the *Norman* Conquest were to be fully marked;—the Year when they severally came to the Crown,

Crown, — the Length of their Reigns, — the celebrated Victories that they gained, — the Acts of Note that they performed, — and the distinguishing Characteristic of Vice or Virtue, Courage or Indolence, Wisdom or Folly, justly belonging to each Prince, would be found hereafter extremely useful either in reading or conversing ; and therefore TIMOTHEUS had a short Abstract of the *British History* placed in his View, to read or consult when it would be an agreeable Amusement to him, until he should be of Years and Abilities to apply himself to the Reading of more copious Historians.

Thus ends PHILOTHEUS's Plan of early Education, which he so managed that it might not overset his Pupil ; and when he perceived any one part of it grow in the least irksome, he immediately changed it for another, and by consulting the Inclinations of the Boy, prudently proposed that which he thought would be for the present smooth and agreeable : And his Improvement in real and useful Knowledge fully answered the Skill and Pains of his good Father.

And now, EUGENIUS, what think you of this Method ? I still insist, that those who are not designed for the learned Professions, are very unprofitably employed in learning the dead Languages ; and if they are laid aside, you have all the Time from

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the first Dawnings of Reason to the Age of about sixteen or seventeen Years, to fill their Minds with Knowledge in this manner. If one Science is disagreeable to them, or not so easily apprehended by them (for the Inclinations and Capacities of Children are various) then you have here Scope enough to try them with another: And if their Genius tends that way, you may usefully employ some of their time in childish Mechanics, and let them build Ships or Boats, or even make Mouse-Traps or Cages for Flies, rather than suffer them to be idle.

As to those intended for the University, there the dead Languages must be a Part of their Education; but if those may be learned in a very few Years, (observe I mean not in so many Years constant Application to them, without learning any thing else at the same time, but in so many Years in the whole, the intermediate time being otherwise filled up, according to the Discretion of the Master:) you will have all the rest of the time from eight to seventeen Years, to furnish the Youth with a Stock of necessary and useful Knowledge; and you will by this means likewise give him a Thirst after, and a Taste for Learning, which will greatly forward his Progress in it for the future Part of his Life.

Eugen.

Eugen. I am greatly obliged to you for opening to me this Scheme of Education. It has amused, instructed, and surprized me. And I think it in the main practicable and useful. Perhaps I may have some Doubts in regard to it, but I shall wave all Objections, and assure you that I shall remember at least all the principal Parts of it, and entertain some Hopes that it may be of much use to me in the future Education of those who may fall under my Direction.

Permit me to add one Conjecture proceeding from an Observation of my own, that though your Scheme is calculated only for Boys, yet I am of Opinion that it will be of equal use if extended to the other Sex. They have much leisure time on their Hands. — No Latin and Greek stand in the way there.— Their Capacities are without doubt at least as large, and as capable of improving as those of the Boys.— Their Genius is usually more quick and lively, and they have Inquisitiveness and Curiosity enough to make them aim at all kinds of entertaining Improvements. Whilst they are sitting to their Work, let any one try whether they will not listen with eagerness to an agreeable History, and will not afterwards talk it over among themselves, and make some pertinent Reflections on it, and that with as good a Relish as, for want of better Materials,

they do those trifling Stories which often fill such young Minds.

When their Eyes are tired with poring on their Work, or counting of Stitches, or their Fingers are fatigued with holding a Needle, will it not be a pleasing Relief to spread a gaudy coloured Map before them, and to teach their pretty slender Fingers to point out the Country of *China*, which both finds the Tea, and adorns the Tea Table, — the *West Indies*, where the Sugar grows, — the *East Indies*, which furnish them with Muslin, — *Holland*, that supplies them with Linen, — *Italy*, *France*, and *Perſia*, whence come their favourite Silks, — *Dresden*, which gave rise to their curious Needie Works, — or *Paris*, that sends them over their modish Fashions.

Benevol. This Remark carries a great deal of Justice in it; and I am the more convinced herein by what I have observed at my good Friend's House. My Intimacy and Familiarity gave me the Privilege of going in there at all Hours. I have often found PHILOTHEUS giving his Son Lectures in these amusing Parts of Knowledge; and I generally saw MARGARETTA there with her Work in her Hand, seeming greatly attentive to what her Father said, whilst he was instructing her Brother. Sometimes

her Curiosity would overcome her Modesty, and she would desire her Father to satisfy her in some one particular: In reply, "My dear, said the good Man, I commend you for asking; lay down your Work, and come hither, Child; for as you are two Years older than your Brother, I do not see why you should be hindred from understanding what I am instructing him in." So that by the obliging Pains he took to resolve her Doubts and answer her Queries, she became by degrees to have a tolerable Notion of these amiable Studies.

I think it now full time to leave off my Account, and must thank you for your patient and indulgent Attendance on my long Narration.

Eugen. Be still so good as to inform me in the present Situation of the lovely Family.

Benevol. The Son is returning to the University to prosecute his Studies; in which I have great Hopes that he will succeed. His Parts are good; his Inclinations sober, virtuous and industrious; so that, with the Blessing of GOD, he may in time equal the Character of his late worthy Father.

MARGARETTA, I have told you, is on the Point of being married, with a good Prospect of Happiness.

As to the Widow, she hath a decent House upon her Jointure, which at present happens luckily to be without a Tenant. This, which stands on a pleasant and healthy Spot, she hath taken into her own Hands, designing, as soon as she can conveniently, to retire to it with her little SACHARISSA. She is now repairing it, and making it neat and commodious; and thinks that the Money expended on this Occasion will not be thrown away; as she shall not only enjoy the Comfort of it for her Life; but afterwards the House, with the Garden and Lands about it, will come to her Son, and so her Improvement of them will be for the Advantage of the Family.

Eugen. Her jointured Estate lies at no great Distance from my House. I have but one more Favour to ask, and that is, that as I am now so well acquainted with the good, the learned, the excellent PHILOTHEUS, you will be so obliging, at a proper Season, as to introduce me to the rest of his deserving Family. As we shall be Neighbours, their Company, I am sure, will be welcome to all in my House. My Wife, to whom I can justly give a better Character than I can to her Husband, will highly esteem the Virtues of EMILIA. I have Daughters, not without their Merit, who will be equally pleased

pleased in conversing with those who are brought up in such an admirable manner. My Son too must be known to TIMOTHEUS, who will be able to inspire him with the Love of Virtue and Religion, and a Thirst after Knowledge: And I shall be greatly delighted with being intimate with such a Family.

Benevol. EUGENIUS may command me in this or in any thing else, and believe that I shall be always ready to oblige him.

The End of the fourth and last DIALOGUE.



П. Д. Г. С.
ЧИНАДИЕВ
И. О. Г. А. П. У.
ДИБИЧ оставил в

THE
ISLE
OF
FRIENDSHIP.
A
VISION.

In a LETTER to a FRIEND,





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more fully set-forth in the preceding chapters. The author has, however, been compelled to confine his remarks to the more prominent features of the history of the country, and to pass over many important events which have occurred during the past century.



THE
I S L E
OF
F R I E N D S H I P.



Letter from my dear Friend, for whom I have the highest Regard and Esteem, led me into a deep Consideration of the Nature of Friendship ; and I concluded with myself, that very few had Souls sufficiently unbiassed to be fitly qualified for that noble Passion ; and that what commonly goes by that improper Name in the World, has little more than Self-love and Interest at the Bottom.

Reflections

Reflections of this Nature so wholly transported me, and engrossed my Mind, that I suddenly perceived myself (as I thought) upon the Brink of a large Stream, which ran with a winding Course by the Bottom of a pleasant Meadow. The Calmness and Serenity of the Weather induced me to step into a Skiff which lay close to the Shore.

As the Boatman was going to put off, an aged Person of a grave but graceful Mein desired to accompany me. I readily accepted of his Offer, and could not but take Notice that, though his Eyes were set deep in his Head, yet he had the most quick and piercing Sight that I had ever observed.

After the first Civilities were past, he sat mute for some time, with his Eyes fixed upon me; and at last addressed me thus:

“ I see, Sir, by your Garb that you are a
“ Stranger in this Country, and are, I sup-
“ pose, curious enough to desire to be in-
“ formed about it.” I told him, I should
thankfully acknowledge the Favour, for I
neither knew where I was nor how I came
thither. “ We are now, said he, on the
“ River of Conversation, which carries us
“ to yonder pleasant Island of Friendship,
“ where the amiable Princess keeps her
“ Court.

“ Court. This is the principal Passage to
“ it, to ferry over the Stream ; though
“ there have sometimes been known those
“ whose Knowledge and Ingenuity have
“ formed for themselves Wings made of
“ black and white Paper, and by help of
“ these conveyed their subtle Substances
“ through the Air.”

“ CREDULITY hath indeed erected a Sort
“ of a Bridge into the Isle, but it is in such
“ bad repair, that all who venture over it
“ run the Hazard of falling through and
“ losing their Lives in this vast Depth of
“ Water.”

He had no sooner spoken, but the Sky
darkned, the Wind grew high, the Billows
rolled, and a great Storm arose which daunt-
ed my Courage. My Companion bad me
be of good Heart, for ZEAL, who was our
Pilot, would carry us through all Dangers,
and with the Help of PRUDENCE, who
steered the Boat, would safely land us at the
desired Isle. “ The Course, continued he,
“ is something difficult to those who are
“ unexperienced ; for on this Side lies the
“ Rock of Reproach, which heedless Sailors
“ frequently strike against, and so become
“ a Prey to those Sea-Gulls, Mews and
“ Cormo-

“ Cormorants which you see hovering over
“ it.”

“ Those other Islands are not, as they
“ seem to you, firm Land, nor yet so de-
“ lightful as they appear to be, and when
“ the unwary Mariner to avoid the Storm
“ sets Foot upon them, he too late finds
“ them to be wandering Turfs of Earth,
“ which for some time carry him up and
“ down from Place to Place, and at last
“ sink down and destroy him. They re-
“ present Tale-bearers, who, out of a pre-
“ tence of entertaining and obliging all Com-
“ panies, lead Men into irrecoverable Diffi-
“ culties, and so prove the Bane of So-
“ ciety.”

I thanked my Guide (whose Name I af-
terwards understood was SAGACITY) for the
Courage he inspired me with, and the In-
formation that he gave me; and begged to
know what meant those many Sorts of Cre-
tures which, since the Storm began, had
surrounded our Vessel? “ Observe, says
“ he, for they all mystically represent the
“ Pests of Conversation, and from hence
“ learn to know and shun these several Im-
“ pediments of true and lasting Friend-
“ ship.”

“ Those

“ Those Syrens who in yonder Bay you
“ hear singing melodiously are the Emblems
“ of Flattery : Their Faces are fair, but
“ their hidden Parts are filthy ; their Voices
“ are sweet, and but too enticing, whilst
“ they charm you with an ill Design, and
“ are plotting to destroy you, if you should
“ there put in to Land.”

“ That weeping Crocodile is an artful
“ Hypocrite, who lies on the Beach to en-
“ trap us. Upon the Rock over against
“ us you see two Brothers, whose Vices
“ arise from an Abuse of Friendship, which
“ they think themselves in some degree ca-
“ pable of, and yet destroy their own Hap-
“ piness. He with one Eye is JEALOUSY,
“ a worthless Wretch, and sensible of his
“ own Demerits, which makes him always
“ fancy himself despised and neglected, and
“ yet he never endeavours to reform. His
“ elder Brother is called SUSPICION : Ob-
“ serve him peeping into the Cliff, he rolls
“ his Eyes about, starts at his own Shadow,
“ and now looks asquint at all who pass
“ him.”

Interrupting my friendly Monitor, I de-
“ sired to be informed, what those disagreeable
“ and fantastical Objects were on the other
“ Part

Part of the Shore." " That lean meagre
 " Creature in Rags, replies he, who sits on
 " an Iron Chest, and hath his Hands full
 " of yellow Metal, is Avarice. Next
 " him stands ENVY, gnashing his Teeth at
 " his Neighbour, and squeezing a ven-
 " mous Toad in his Hands."

" SELF-CONCEIT has a sanguine Coun-
 " tenance, and is vainly decked with a Crown
 " of Peacock's Feathers; his party-coloured
 " Robe trails on the Ground; he takes lit-
 " tle Notice of any about him, for one of
 " his Eyes is fixed upon his gaudy Habit,
 " and the other seems to look inward, and
 " be busied in contemplating his own fan-
 " cied Excellencies."

" LEVITY has a transparent Vest, stain-
 " ed and painted with various gay Colours;
 " it seems to be made of the speckled Wings
 " of Butterflies. On his Head he wears a
 " yellow Cap with jingling Bells. He runs
 " without knowing whither; then present-
 " ly returns, he knows not why: He is
 " uncertain and wavering in all his Mo-
 " tions; and in his Hand he carries a Staff
 " with inflated Bladders tied to the End of
 " it, fit Emblems of his own Emptiness!"

" That

“ That rough black Fellow with galled
“ Eyes, riding upon a bearded Goat, is
“ Lust. That down-looking sullen Crea-
“ ture, who walks about in a restless man-
“ ner, holding in her Hand a transparent
“ Vial with an angry Wasp in it, is Dis-
“ PLEASURE. Her Son, who follows her
“ in tattered Garments, bestriding a savage
“ Lion, is FURY; his Face is pale, but his
“ Eyes are red; see how he tears his Cloaths
“ and Hair, and whirls about his Head a
“ lighted Fire-brand.”

“ DISDAIN is next, all dressed in Gold;
“ his Stature tall, his Mein majestic, and
“ his Looks stern. He slowly rolls his
“ lofty Eyes, despising all about him, strides
“ stiffly like a Statue, and brandishes his
“ iron Club.”

“ In that winding Maze, darkned with
“ the Shade of gloomy Thickets, you may
“ discern squint-eyed ERROR, who boldly
“ takes on her the Habit of TRUTH; but
“ though the Colour is something like, yet
“ the Make is different, and she is easily
“ distinguished by the Doublings and Plait-
“ ings of it. She in a grave Habit, with
“ a demure Look, is CENSORIOUSNESS, very
“ oddly employed in making Balls of the

“ blackest Dirt, to throw at those who pass
“ by. SLANDER, you see, under the Form
“ of a poisonous Rattle-Snake: DESIGN,
“ under that of a Fox, standing by a Tree,
“ where the venomous Spider weaves her
“ subtle Webs, and fastens them from
“ Bough to Bough, to ensnare the innocent
“ and unwary Flies. There CREDULITY,
“ in the Shape of a Camelion (which changes
“ its own hue for the Colour it meets with,
“ and feeds upon either Flies, or, as some
“ say, the empty Air) sits at the End of her
“ ruinous Bridge.”

“ All these are for ever banished from
“ the *Isle of Friendship*, and confined to the
“ *Land of Enmity*; which is perpetually
“ covered with black Fogs and stinking,
“ noxious Vapours, and continually pestered
“ with boisterous Winds and unwholesome
“ Blasts. Their malicious Endeavours
“ are never wanting to detain all Passengers
“ amongst them: DISCORD, who is their
“ Jailor, assists them herein, and hinders
“ all he can from going over to the happy
“ Island, by confining the unfortunate Captive
“ in yonder dismal Cave, which you
“ see overrun with Brakes and Briars, and
“ the Summit of it casting forth Fire and
“ Smoke; its numberless Doors stand open

“ at

" at all Hours, but shut of themselves as
" soon as any Wretch hath set footing un-
" der the accursed Roof."

By the Time he had done speaking, the Storm ceas'd, the Sky brightned, and our Boat touched the happy Shore. My Guide granted my modest Request, of accompanying me to the *Palace of Friendship*. We had no sooner quitted the Skiff, but we trod on a lively Verdure, enamelled with a beautiful Variety of Flowers. He then led me through regular Rows of spreading Oaks, which formed a most agreeable Shade; among them was intermixed the peaceable Olive, whose Trunk was encircled with the fragrant Hony-suckle, as the Oaks were with the twining Ivy.

At length we came to the outward Gate of the Palace, built of the Lydian Touchstone. Its Architecture was plain with Grandeur, and neat without much Pomp or Ornament. " Of this Gate, says SAGACITY,
" I have the Superintendance, and keep the
" Keys, and none enter here but by my
" permission; only this Day the Princess
" keeps a Jubilee, and hath superseded my
" general Orders, by commanding it for
" the present to be open to all who come."

The lofty Dome which covers it is a Watch-Tower ; it is glazed all round with such Glass as doth neither magnify nor diminish the Objects, but only renders them more distinct and conspicuous. By the Inscription over the Portal in Letters of Gold, I understood it was the *Gate of Good Desert* ; through which the Worthless were denied Entrance, because Merit is a necessary Ingredient in true Friendship.

From hence, through a spacious Court, beautifully diversified with Ever-greens, aromatic Shrubs, and sweet-smelling Flowers, we passed on to a noble Portico of the whitest Alabaster, almost covered with the never-fading Laurel, and inscribed the *Gate of Virtue*. This was guarded by TRUTH and INNOCENCE : TRUTH had thrown off her upper Garment of *Reserve*, which she wears on some Occasions, and made the most beautiful Appearance that can be imagined, without the Addition of any Ornaments. The Sun-Beams played around her Head, and shot such Rays of Light and Glory as made all admire her. INNOCENCE, in a milk-white Robe, was attended by an harmless Dove ; for she needed no other Guard, nor any Weapons for her Defence. This

This led us into a Court more spacious than the former, and to the Gate of Esteem, which far surpassed the other two in Height, Magnificence, and in curious and costly Workmanship. Around it were several Hieroglyphics in relieveo, which struck the Eye with Wonder and Pleasure, and silently praised the Skill of the Artificer; at the same time shewing us, that Merit and Virtue entitle Men to the Esteem of all, the Friendship of the Good, and the Love of Heaven.

At this Entrance to the innermost Court of the Palace sat CONCORD habited in a Vest of the brightest Azure, which was girt about with that heavenly Zone which the lascivious Goddess VENUS laid an unjust Claim to; and over it flowed a Robe of the finest Net-Work. Her right Hand held the peace-making Caduceus, which the Poets give to MERCURY; and her left a golden Bowl filled with Nectar, that celestial Beverage which assuages all Grief of Heart, and fills the Mind with Peace and Tranquillity. In a submissive Posture I was presented to her by SAGACITY, upon which she touched me with her Rod, and moved the precious Goblet to my trembling Lips. I drank, and instantly found my Soul enlarged,

larged, and myself inspired with the most generous and noble Sentiments.

I was by this encouraged to enter the Presence. The Hall, or rather Court where the Princess sat enthroned, had no other Covering than the vaulted Sky ; for true Friendship fears not the Eye of Heaven : From thence she sprang, and doth nothing unworthy her divine Origin. The Walls indeed were high, to screen her Mysteries from the Profane, that the Vulgar, who have not Capacities to judge aright, might not misconstrue her Actions.

The Pencil had artfully adorned the Sides of the Court with various Histories, which I found to be those exalted Instances of Friendship I had often read of. Though there were some few Groupes of Figures, yet most of the Niches contained only a Pair of Friends. PYLADES and ORESTES, NISUS and EURYALUS, St CHRYSOSTOM and OLYMPIAS, St JEROM and PAULA, were there recommended to endless Posterity. Many others there were which I cannot recollect ; but I was particularly affected with some beautiful Portraitures which embellished the upper End of the Court ; where I beheld a Youth of a ruddy Countenance, with

with a Harp lying at his Feet, seeming to converse with one who appeared his equal in Age, but his Superior in Quality : The Passions were exquisitely touched, and the greatest Tenderness appeared in both their Aspects. I readily knew them designed for DAVID and JONATHAN.

Not far from hence the Painter had represented one in whose Face manly Beauty and ineffable Goodness sat conspicuous. A bright Glory surrounded his venerable Head, so that he could not be mistaken for any other than a divine Person ; and in his Bosom lay an ingenuous and amiable Youth.

Between the two last Pieces, in the spacious Niche that fronted the Throne, I perceived the same heavenly Features, though greatly altered with Pain and Anguish ; for his sacred Body was nailed to a Cross, and Blood and Water gushed from his Heart, which a Soldier's cruel Spear had dared to pierce. The Inscription left no Room for Conjectures, for over his Head was written, THE FRIEND OF MAN ; and underneath, in a Compartment, was expressed in lively Colours, a Pelican nourishing her young Brood with her own Blood.

Near

Near this sat the peerless Princess, on a Throne adorned with escalop Shells, and supported by four Lizards, each of them carved out of solid Jasper. She was more remarkable for her Mein and Behaviour, than her Dress. A due Mixture of Majesty and Affability appeared in every Look and Motion. On her right Hand stood RELIGION, habited in a flowing Robe of Violet. On her left GENEROSITY in a Mantle of Gold and Scarlet, holding in one Hand an open Purse, and with the other distributing Medals which were purposely struck for this Solemnity. Near these stood CHEERFULNESS dressed in Green ; her Look was florid, and her Eyes twinkled like Stars in a clear Evening ; Smiles decked her beauteous Face, and darted forth Delights on all who beheld her. MODESTY was known by her blushing Cheek, and her Eyes cast on the Ground ; her Hand was laid on her Heart, and her Vestments imitated the Colour of a Carnation. COURTESY, with a kind and obliging Aspect, knew her Part to every one, and accordingly offered her Civilities ; at her Breast hung a silver Dolphin. PRUDENCE had a Mirror in her Hand, the Figure of a Serpent encircled her Temples, and in the Front of her Mitre a Chrysolite emitted piercing Rays. FORTITUDE was cloathed in Crimson, his Arm rested

rested on a stone Pillar, and at his Feet couched a Panther. SINCERITY was naked from the Waste upwards, and held an Escutcheon with this Device, a Face with a Heart on the Lips of it. PLAINDEALING was in the Garb of a Country Peasant; but yet he always attended on the Princess, and his Honesty made amends for his want of Politeness, nor was the Freedom of Speech which he used here thought any Blemish to his Character. HUMILITY had on a Gown of Russet; she was low of Stature, but justly proportioned; she carried in her Hand a Carpenter's Rule to measure her own height with, and looked engaging without the Help of Ornament. SOBRIETY hid her Face with a Veil; her Habit was black, and her Shape slender; and she stood by the Side of a running Fountain. REPROOF had a solid Countenance, which rather expressed Concern than Anger; his Robe inclined to a flame Colour; in one Hand he held a Surgeon's Probe, in the other a Box of precious Balsam. FORBEARANCE was not insensible of Injuries, and therefore wore Armour to defend him from them; but in his Face I could observe nothing of the Fierceness of a Warrior, and the Sword which he wielded was without a Point, to shew his hatred of Revenge.

EQUALITY held a Balance, with which she weighed the Qualities of those who made Professions of Friendship; because suitable Tempers and Dispositions are essential Ingredients in a solid Friendship. When she put Crowns and Sceptres in each Scale, they kept their Equilibrium exactly for a little while, but soon lost it again, when a Puff of Wind, or some accidental Difference made one descend, and the other mount and kick the Beam. After this she filled one Scale with Garlands, Coats of Arms, Pedigrees, and Slips of Paper which resembled Bank Notes, and in the Opposite she placed true Worth and Integrity; one would have thought what was in the former Scale light enough to have been blown away by a sporting Wind, notwithstanding this they outweighed what was placed against them. But I was more surprized, when upon the Addition of three small Weights to the heavy Scale, instead of descending, it gradually rose till the Balance hung exactly even.
“ From hence, says my Guide, you may
“ learn that even the Great are capable of
“ Friendship, when Titles are attended with
“ *Humility*, high Birth with *Condescension*,
“ and Riches with *Generosity*. ”

The last Person whom I took Notice of was CONSTANCY; he sat on a bluish Marble,

ble, of a square Form, not unlike those ancient Land-marks, the Removal of which is attended with a direful Curse. In his Hand he had a Mariner's Compass, whose Needle always pointed to the Pole; and near his Heart hung a Breast-plate of massy Gold, on which shone a Serpent formed of brilliant Diamonds, with his Tail in his Mouth perfecting an endless Circle.

After I had diligently surveyed the whole Company, and taken Notice of their Deportment, I could not help crying out, "Happy is the Court which is served by such Attendants; and happy are they whom the good Princeſ thus uses more like Friends than Servants!" "But pray, said I, turning myself to my good Guide, how comes it that here, contrary to the Custom of the World, no Difference appears in the Dresses of Males and Females?" "In the *Isle of Friendship*, replied SAGACITY, the Distinction of Sexes is little regarded, and therefore they are all habited in the same Mode; for there can be no Danger in a familiar Inter-course between those whom INNOCENCE hath admitted through the Gate of Virtue; nor can either Harm or Scandal arise here, since SELFCONCEIT and FLATTERY, CENSORIOUSNESS and SLANDER,

“ DESIGN and LUST are banished from
“ among us.”

Whilst we were talking, I heard a Sound of the softest and sweetest Music that can possibly be imagined, but could not see the Musicians : “ Such Harmony, says my Guide, “ ever attends the *Court of FRIENDSHIP.*”

Upon this a mixed Multitude advanced, who, ranging themselves in Order, were to pass in Procession before the Princess, and from her bounteous Hands to receive the Rewards of Friendship. Near her stood a Tree whose Top seemed to touch the Clouds. It grew first in the *Garden of Eden*, and had been thence transplanted after the Fall of Man. This Soil and Climate agreed so well with it, that it soon struck a deep Root, extended its Branches, and raised its lofty Head. It hath, as I was informed, increased in Strength, in Beauty, and in Fruitfulness, as it advanced in Age. On it were Blossoms as white as Snow, but the Fruit was of a ruddy Colour more lovely than Gold, with the Weight of which the Boughs bent almost to the Earth, and tempted the Hand to ease them of their Load.

The Procession advanced, and SAGACITY ranked me with a Person whose Mein and Features,

Features, I thought, bore some Resemblance to my own. As we two passed before the Princess, we stopped and made a lowly Reverence: She graciously vouchsafed to smile, extended her Hand, and giving each of us a Garland made from her favourite Tree,
" Take, said she, these Wreaths, and place
" them on your Brows; the Combination
" and artful Interweaving of Leaves, Fruit
" and Blossoms, set forth the Intercourse of
" all friendly Offices between you, and
" their circular Forms denote the Perma-
" nency of your Friendship."

I was so much pleased and surprized with this unexpected Favour, that the sudden Transport waked me out of my grateful Slumber, and made me find the whole to be only an agreeable Delusion, which my waking Thoughts gave Occasion to, and the Heat of Fancy had contrived. However though I missed my Garland, I was resolved not to lose my Vision, and immediately set Pen to Paper, to send it to my beloved Friend, who was chiefly instrumental in giving this turn to my Thoughts.





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